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Current English Review



DEPARTMENT OF ENGLISH
CHAITANYA (DEEMED TO BE UNIVERSITY)
KISHANPURA, HANAMKONDA, WARANGAL
TELANGANA STATE, INDIA

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Critical, Creative Writings and Reviews)

Vol. I

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CHAITANYA (DEEMED TO BE UNIVERSITY)
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Surviving the Times of Illness: The Ayurvedic Way

— Susheel Kumar Sharma

Introduction

This paper is an intervention in the controversy between an article (Ghosal and Wang) which appeared in *The New York Times* on April 17, 2020 and its rebuttal (Ayush) by the Indian Government after which the article has been blocked from further dissemination though it is available on other websites. I find the article to be one of many such tirades against India in the Western press and the rebuttal very mild. Aniruddha Ghosal and Yanan Wang's article smacks of haughtiness and pride verging on belligerence out to debunk traditional societies and their wisdom by using choicest epithets generally used by left wingers. The authors try to prove the WHO reports and protocols to be the pieces of wisdom coming from the omniscient gods and the Indian traditional believers/healers as fools without realising that science works with the principle of hit and try.

"India bashing" in certain sections of press and other media is quite common; it sells very well and is gulped easily in the Western World. The phenomenon has very widely been reported on different platforms of the media by the persons of different nationalities like Alasdair Pinkerton, Bennett Voyles, Francois Gautier, Karolina Goswami, Lavina Melwani, Maria Wirth, Ramesh Thakur and Vamsee Juluri. For example, Pinkerton has found BBC coverage of South Asian geopolitics and economics pervading with Indophobic bias. The Western media keep on spreading baseless canards against India because of several reasons. Maria Wirth mentions three reasons for this malicious attitude of the Western press: superiority complex of the West, Christianity and not treating others as human. ("Don't Lecture India") In another article of hers she considers the Hindus naïve as a large number of them are quite gullible: "Hindus are often too naïve to realize what mind-set the dogmatic religions foster. ... Nobody needs to be worried about a nation where the Hindu roots are fostered." ("Demonisation of Hindus") Western media (like dw.com) apart, some of the modernly educated Indians also ride the band wagon of the India baiters. For example, when Arundhati Roy [speaks] "slowly, amiably, with a smile in her for-Western-eyes pretty face, it [is] pure poison, vicious and dangerous." ("Demonisation of Hindus") In another article of hers Maria writes: "Articles ... often written by Indians with Hindu names, [claim] that Indian (read Hindu) culture is to be blamed for the rapes, because it does not consider women as 'autonomous entities', which probably means that they can't do what they want. The Washington Post proclaimed that sexual violence was endemic in India. The Reuters Trust Law group named India one of the worst countries in the world for women. A Harvard committee crafted strategies for 'adolescent education' to change the Indian mindset about gender. It was getting a bit much. Don't westerners look at their own record - past and present - and compare it with that of India? Are they not ashamed?"

("Why This Focus") The prejudices of the West can easily be explicated by what Rao and Elst report in another case: "There is a nexus between India's vanguard secularists and anti-Indian forces in Washington and Islamabad." (Rao and Elst) Francois Gautier advances the following four reasons for the Westerners' slant reports: i) creating alternate negative reports to get published ii) Toeing the line of the editor who has a jaundiced opinion of India to get published. iii) The tenure of 3-5 years is not enough to understand the uniqueness and complexities of India and iv) The locational disadvantage of the journalists' being posted in Delhi, which is so (mentally) disconnected with the rest of India. ("Western Journalists") Gautier maintains that the "Westernised Cream of India" have a biased view against India because of the continuance of the colonial model of education and history. ("Indianize Education") He not only suggests that Indian History books should be rewritten but he himself has come out with books like *Arise Again O India* (2002), *Rewriting Indian History* (2003), *In Defence of a Billion Hindus: One of the Most Marvelous People on This Planet-Ever...* (2018), *An Entirely New History of India* (2020) and *A History of India as it Happened* (2020). Let us examine Gautier's second opinion in some details.

It is true that the modern Indian education system is Indian only in its location as it is a highly derivative system that tries to conform to European or American systems. Most of the Indians have lost touch with traditional Indian wisdom because of a particular kind of attitude inculcated by the Indian modern education system developed by Macaulay and fostered by the "brown sahibs" – the Indian political and educational leadership even during the post-colonial times. Most of the text books in the Indian Universities are either the products the Euro-American minds or their derivatives. A cursory glance at the prescribed and recommended readings even in a course like Political Science, Economics, Philosophy etc. or at the Bibliographies of doctoral dissertations will prove my contention. Let us also have a look at the Macaulayan agenda of education for a better understanding of the issue.

Through his enlightenment project Macaulay was "attempting to raise up a large class of enlightened natives. [He further hoped] that, twenty years hence, there will be hundreds, nay thousands, of natives familiar with the best models of composition, and well acquainted with Western science. Among them some persons will be found who will have the inclination and the ability to exhibit European knowledge in the vernacular dialects." (Minutes) These natives were not only to be the men of science but also "a class [of] interpreters between us and the millions whom we govern, – a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect." (Minutes) Macaulay's supposition was that Indians (in 1835, the year the Minutes appeared) were ignorant of science because he was perhaps surrounded by a group of persons who either were not familiar with Indian wisdom or were out to decry it for some reason. Macaulay writes: "I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia. The intrinsic superiority of the Western literature is indeed fully admitted by those members of the committee who support the oriental plan of education." (Minutes)

He switches his arguments from history to literature, from literature to philosophy, from philosophy to utilitarianism and to science so frequently that his comments are nothing but sweeping generalizations to debunk Indian knowledge and trash Indian knowledge-systems. Macaulay's plan had a covert agenda too. It is revealed in his letter dated October 12, 1836 to his father Zachary Macaulay:

Our English schools are flourishing wonderfully. ... The effect of this education on the Hindoos is prodigious. No Hindoo who has received an English education ever continues to be sincerely attached to his religion. Some continue to profess it as a matter of policy. But many profess themselves pure Deists, and some embrace Christianity. The case with Mahometans is very different. The best-educated Mahometan often continues to be a Mahometan still. The reason is plain. The Hindoo religion is so extravagantly absurd that it is impossible to teach a boy astronomy, geography, natural history, without completely destroying the hold which that religion has on his mind. But the Mahometan religion belongs to a better family. It has very much in common with Christianity; and even where it is most absurd, it is reasonable when compared with Hindooism. It is my firm belief that, if our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence. And this will be effected without any efforts to proselytise, without the smallest interference with religious liberty, merely by the natural operation of knowledge and reflection. I heartily rejoice in this prospect ... (Trevelyan, 454-56)

In this context it is very easy to understand as to why Macaulay conceitedly tries to prove the superiority of English over Sanskrit and Arabic and replace the latter with the former. The sum that had been earmarked by the East India Company "for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories" (Minutes) was only the pretext for a larger ensnaring design that Macaulay prepared. However, all the tall claims of "intrinsic superiority and advancement" fell flat in the wake of the COVID -19. There are some bold "enlightened interpreters" who instead of displaying their "ability to exhibit European knowledge in the vernacular dialects" have assumed the role of Macaulay and they keep on trying to shame India by donning the role of the trumpeters of the former colonial masters.

During the contingent situation of the pandemic, COVID-19, which has paralysed the entire world, alternatives are being explored everywhere to prepare counter-strategies to meet the crisis. The news¹ of various conspiracy theories, corrupt Big Pharma and the elite and global totalitarianism and slavery has further complicated the situation and the issue. Reliable alternative models for health preservation need to be looked for urgently and necessarily. A health system is supposed to take care of the following issues: a) the identification of an illness b) the causes of illness in a particular body c) the methodology to bring an ill body to its normal state and d) the methods for checking its spread and recurrence by adopting affordable means. Ayurveda, a time-tested knowledge system, addresses all these issues logically.

One need not be wary of this system as it does not promote any regimentation either by the elites or by the marginalised. The system is rather eclectic in nature as it empowers the individuals by reducing their dependence on the government and other outer agencies. Since it encourages the people to manage their physical, psychological and spiritual selves by maintaining a healthy social and environmental relationship the paper argues for its adoption by various agencies and individuals. Though Ayurveda is a full-fledged science that needs to be learned rigorously, some glimpses of it are being presented here with a view to counter the claims of Ghosal and Wang besides arousing one's curiosity for further studies.

The Health Science: Ayurveda

The Hindus consider a human being to be as (un)important creature and part of the entire Consciousness as any other creature is and therefore they do not give him any special place in Hindu Cosmology/ world view, unlike the Christian practice. Despite this they developed a science for curing the body of physical and mental diseases and physical deformities by administering medicines and performing operations² because the Hindus attach the same value to a living human body as a scientist attaches to his equipments. The study/ science of human body and its relation with entire cosmology are popularly known as Ayurveda³. The word Ayurveda⁴ literally means: "the text/science that bestows knowledge about life." Amongst several texts on the subject, three viz. *Charak Samhita*, *Sushruta Samhita* and *Vagbhata's Ashtang Hridaya* are recognised as the Great trio (*Brihatrayi*). The word Ayurveda consists of two morphemes viz. *ayu* and *veda*. According to *Charak Samhita (Sutra Sthana 1:42)*⁵ the conjunction of body (*Shareera*), sense organs (*Indriya*), mind (*Satva*) and soul (*Atma*) is called life (*Ayu*); the word 'Veda' means knowledge. Hence, *Ayurveda* means the knowledge of the union of body, sense organs, mind and soul. Ayurveda is regarded as a sub-veda (*Upaveda*) of *Atharva Veda*. It is also called the Panchama Veda (the 5th Veda) and is considered to be the Nectar of Nature (*आयुर्वेदोऽमृतानाम्*). The six basic principles of this *Veda* (compendium of knowledge) are: the knowledge of similarity (*samanya*), dissimilarity (*vishesh*), property (*guna*), substance (*dravya*), action (*karma*) and inherence (*samavaya*). It is claimed that by following the above tenets the highest well-being and non-perishable life span can be obtained. (*Charak Samhita, Sutra Sthana 1:27-29*)⁶ The encyclopaedic *Charak Samhita* defines Ayurveda as follows: something that bestows the knowledge about life (*ayu*) is ayurveda (*Charak Samhita, Sutra Sthana 30:23*)⁷. At another place it is defined as the treatise which describes *Hita ayu* (favourable to life), *Ahita ayu* (adverse to life), *Sukh ayu* (healthy life) and *dukh ayu* (diseased life-state) (*Charak Samhita, Sutra Sthana 1:41*)⁸. Ayurveda, therefore, deals with good, bad, blissful and sorrowful life and what is wholesome and unwholesome for it, longevity and about what *ayu* (life) is in itself. Ayurveda consists of the following eight branches of knowledge: General Medicine (*Kayachikitsa*), Diseases of eye, ear, nose and throat (*Shalakya*), Surgery (*Shalyatantra*), Toxicology (*Agadatantra/ Visha Chikitsa*), Paranormal Science / Psychotherapy (*Bhoot vidya*), Obstetrics, Gynaecology & Paediatrics (*Kaumarbhritya*), Rejuvenation/ Anti-ageing treatment (*Rasayana*) and

Reproductive sciences or sexual vitality (*Vajikarana*). (*Charak Samhita, Sutra Sthana* 30: 28)⁹ This science of life enunciates principles to treat body as a whole and concentrates on a personalised approach to every individual⁹.

Charak Samhita comprises 120 chapters categorized into eight sections, or *Sthana*. They are: *Sutra Sthana* (Fundamental Principles, 30 chapters) *Nidana Sthana* (Primary Causes and Diagnosis, 8 chapters), *Vimana Sthana* (Quantification and Inference, 8 chapters), *Sharira Sthana* (Holistic Human Being, 8 chapters), *Indriya Sthana* (Lifespan of Patients, 12 chapters), *Chikitsa Sthana* (Management of Various Diseases, 30 chapters), *Kalpa Sthana* (Pharmacology, 12 chapters) and *Siddhi Sthana* (Modes of Therapeutic Administration, 12 chapters). The text is written partly in the form of verses (*shloka*) and partly in prose. In the last chapter of the *Siddhi Sthana* (12: 52), it is mentioned that there are 12000 verses in the text. However, only 8419 verses and 1111 prose paragraphs are available now. *Charak Samhita* contains many remarks in the fields of human anatomy, embryology, physiology, pharmacology, blood circulation and diseases like diabetes, tuberculosis, heart disease, etc which are held in reverence even today. The book also describes medicinal qualities and functions of more than a million herbal plants. Charak has emphasized the outcome of diet and activity on mind and body. He has proved the correlation of spirituality and physical health and has contributed greatly to the diagnostic and curative sciences. Charak's principles, diagnoses, and cures retain their potency and truth even after a couple of millennia.

The origin of surgery is as old as the warfare. The surgical science, known as *Shalyatantra*, was quite well developed in India. Sushruta is widely regarded as the father of Indian surgery. His work *Sushruta Samhita* is known for anatomical knowledge and surgical procedural descriptions. The *Sushruta Samhita* is in two parts, the first, called *Purva-tantra*, is in five sections viz. *Sutra Sthana* (Introduction to Medical Science especially Surgery, Medical Education and Training, Theory of Therapeutic Substances and Dietetics, 46 chapters), *Nidan Sthana* (Pathology and Diagnosis, 16 chapters), *Shareer Sthana* (Anatomy and Physiology, 10 chapters), *Chikistha Sthana* (Therapeutics in Various Diseases, 40 chapters) and *Kalpa Sthana* (Pharmacology, 8 chapters). The second called *Uttara-tantra* consists of 66 chapters on different branches of medical science viz. *Shalakayatantra* (Etiology, Diagnosis, Prognosis, Prevention and Treatment of Diseases in and around the Head, 26 chapters), *Kaumaryabhritya* (Paediatrics, 13 chapters), *Kayachikitsa* (General Medicine, 21 chapters), *Bhutvidya* (Super-Natural Aetiology, 3 chapters) and *Tantrayukh* (Diagnosis Devices 4 chapters). Some of the principles for study and the theory and practice as suggested by Sushruta are valid even today. For example, for the study of anatomy, he suggested dissection of a dead body; for experimental teachings he suggested incision on vegetables such as watermelon and cucumber and probing on worm-eaten woods. The book deals with the principles of traction, manipulation, apposition, stabilization and postoperative physiotherapy to manage orthopaedic dislocations and fractures. Sushruta discusses measures to induce growth of lost hair and removal of unwanted hair. Sushruta is also acknowledged as the first dental anatomist of the world and he was familiar with techniques of anaesthesia and recovery. He also invented

several surgical instruments. Rhinoplasty, inoculation against small pox etc were practised in India even as late as the 18th Century AD, as mentioned by Dharampal in his book entitled Indian Science and Technology in the Eighteenth Century. The technique for Rhinoplasty as suggested by Sushruta is still being used successfully to perform operations. (patrika.com)

The third scholar of classical Ayurveda, Vagbhata, a Buddhist, is believed to have lived in Sindh around the sixth century. From among the several books ascribed to him the *Ashtangsangraha*¹¹ and the *Ashtanghridayasamhita*¹² are most important. *Ashtangsangraha* consists of a total of 150 chapters which are classified as: *Sutra Sthana* (40 chapters), *Nidana Sthana* (16 chapters), *Shareera Sthana* (12 chapters), *Chikitsa Sthana* (24 chapters), *Kalpa Sthana* (08 chapters) and *Khila/Uttara* (50 chapters). *Ashtanghridayasamhita* consists of a total of 120 chapters which are classified as: *Sutra Sthana* (30 chapters), *Nidana Sthana* (16 chapters), *Shareera Sthana* (06 chapters), *Chikitsa Sthana* (22 chapters), *Kalpa Sthana* (06 chapters), and *Khila/Uttara* (40 chapters). There are a few more important books on the subject like *Bhava Prakash Samhita*, *Bhela Samhita*, *Harit Samhita*, *Kashyap Samhita*, *Madhava Nidanam* and *Sharngadhara Samhita*.

World Health Organization on Health

World Health Organization (WHO) considers "Health ... [to be] a resource for everyday life, not the objective of living; it is a positive concept, emphasizing social and personal resources, as well as physical capacities"¹³. WHO defines health as "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity."¹⁴ The definition was agreed upon by 61 signatories in 1946. It has been challenged on several counts¹⁵ but it *has not yet been amended*¹⁶ *though the process of changing it is on*.

It is clear from the existing definition that a "complete well-being" is the objective of WHO; however, the word "complete" in it has drawn flak from the stakeholders as this indicates a sort of perfection which is not achievable by any human being. Moreover, some parts of the definition are tangible while others are not. Again, a "social well-being" cannot be defined without any reference to ethical values. So there is ample scope of variation in terms of a community's attitude, feelings, understanding and acceptance. In order to implement this definition as a working model further classifications and quantifications are needed. Another objection to the WHO's accepted definition is that it does not make a difference between the animal and the human needs and it is, therefore, equally applicable to the animals. It strengthens Schumacher's charge that the animal model of humanity has grown popular in science. Therefore, there is a need to give science/health a human angle. Schumacher (Guide 25-28), in a different context, notes that within the humanities the distinction between consciousness and self consciousness is seldom drawn. Taking appropriate cues from Buddhism he suggests the following four equations to underline the difference between animals and human beings:

"Mineral" = m

"Plant" = m + x

$$\text{"Animal"} = m + x + y$$

$$\text{"Human"} = m + x + y + z,$$

where m = inanimate matter, x = life-force, y = consciousness and z = self-awareness. While m is real, the other three factors (x , y and z) experienced by each individual represent ontological discontinuities. WHO has made some efforts to make its definition more human-centric in practice. For example, while chalking out plans for 'Global Strategy for Health for All by the Year 2000'¹⁷, Desh Bandhu Bisht¹⁸ presented a short report, based on Schumacher's arguments, entitled "Spiritual Dimensions of Health"¹⁹. It was accepted by the Executive Board of the WHO (in the 73rd session, Agenda Item 11, EB, R3, Seventh meeting, EB73/SR/7 dated 16 January 1984) and subsequently recommended to the 37th World Health Assembly to "note the Board's conclusions." The reflection paper on the theme also tried to define the term "spirituality" in ethical and secular terms by culling out the common idea from the meanings in four different dictionaries, two each in English and French: Spirituality is "a phenomenon that is not material in nature but belongs to the realm of ideas that have arisen in the minds of human beings, particularly ennobling ideas."²⁰ The definition was slightly expanded in the 37th World Health Assembly by adding "beliefs, values and ethics" to this definition: "spiritual dimension ... [implies] a phenomenon that is not material in nature but belongs to the realm of ideas, beliefs, values and ethics that have arisen in the minds and conscience of human beings, particularly ennobling ideas"²¹. Having conceded that "the spiritual dimension plays a great role in motivating people's achievements in all aspects of life"²² WHO has called upon the Member States to consider a spiritual dimension (as defined in the WHO resolution [see supra] in accordance with their own social and cultural patterns²³ in their Health for All²⁴ strategies. Further, the Executive Board of WHO on the recommendation of the special group has proposed the following amendment in the definition of health: "Health is a dynamic state of complete physical, mental, spiritual and social well-being and not merely the absence of disease or infirmity"²⁵ but so far neither the definition of health nor the preamble to WHO's constitution has been amended to accommodate the proposal. However, with the inclusion of spiritual health within WHO's purview, a number of other significant organizations have also attended to the spiritual needs and incorporated reference to it in their key documents. For example, the action plan "Agenda 21" of the United Nations recognizes the right of individuals to "healthy physical, mental, and spiritual development"²⁶. This has led to some research in this direction. For example, it has been reported by Ahmad Ghaderi and others in their "Explanatory definition of the concept of spiritual health: a qualitative study in Iran" (ncbi.nlm.nih.gov):

A large number of systematic reviews showed that spiritual health can contribute to positive health outcomes (17). Heidari et al. revealed that spiritual health improves physical well-being and quality of life (18). Research conducted on patients with asymptomatic heart failure in 2009 indicated that spiritual health is positively related to better mental health (19). Rahnema et al. also showed that spiritual health prevents the emergence of depression and anxiety in patients with spinal cord injury

(20). This is in agreement with the results of the present study that illustrated the positive effect of spiritual health on physical, mental and social health. (ncbi.nlm.nih.gov)

Health in Ayurveda: Principles and Practice

The Sanskrit word for health, *swastha*, has two morphemes: (i) *swa* = mine (my own self/soul/pran/jivatma) and (ii) *stha* = to be located. According to derivational etymology, *Swastha* is defined as "staying in one's self (or own natural state) with equanimity"²⁷. It is explained as: one who stays in its specified place is *swastha*. As life (*ayu*) is a conglomeration of the four interdependent components namely, the body (*Shareera*), the sensory and motor faculties (*Indriya*), the mind (*Satva*), and the soul (*Atma*) (*Charak Samhita, Sutra Sthana* 1:42)²⁸, a perfect healthy life necessitates a wellness of all the four and an absolute complementary support of all of them. The Ayurvedic concept of health, therefore, encompasses the physical, mental, sensory and spiritual domains. In Ayurveda a healthy human being has been defined as one who has congruent and balanced musculature, compactness of the body and strong sensory and motor units, one who withstands and survives the onslaughts of illness, one who is able to endure hunger and thirst, one who successfully braves variance of atmospheric temperature (high temperature of the sun and cold weather), one who can perform exercises (daily chores) comfortably and one who is able to digest and assimilate food easily. (*Charak Samhita, Sutra Sthana* 21:18-19)²⁹

The three roots of a human body³⁰, according to *Sushruta Samhita*, are: *dosha* (*Vataadi Tridosha*³¹), *dhatu* (*Rasadi Sapta Dhatu*³²) and *mala* (*trimala*³³); as the life of a tree depends on the strength of its roots, in the same way the origin, the maintenance and the destruction of a human body depends on on these three building blocks. *Sushruta Samhita* details the definition of health in keeping with the spirit of the word, *swastha* and the above three elements: one who has the *doshas* (primary life force) in equilibrium, the *agni* (digestive fire) in a balanced state, well formed *dhatu*s (tissues), proper physiological functions for elimination of malas (excretions etc.) and well-functioning bodily processes, and whose sensory and motor organs, *mana* (mind), *atma* (soul) and *indriya* (senses) have enough balance to keep one in a pleasant state is called a healthy person or *Swastha*.³⁴ When it is restricted to physical body/health of an individual it is known by the following aspects: a proper nourishment, a proper strength, a desire and appetite for an intake of food, a proper digestion of food ingested at proper time, a sleep at proper time, an absence of pathological or dreadful dreams, a feeling of freshness after waking up in the morning, a proper evacuation of faeces, urine, and flatus at the proper time, a proper functioning of mental faculties, intelligence and senses in all respects and an absence of any kind of pain.

Ayurveda³⁵ emphasizes the balance of a body, mind and soul to achieve an anatomical, physiological, mental and spiritual well being. Ayurveda aims at maintaining a healthy person's health (by preventing illness), healing the sick by managing dysfunctions of the body and curing diseases (of mind, body or both) that manifest in a person, protecting health, prolonging and preserving life:

"svasthasya svasthya rakshanam, aturasya vikara prashamanam" (*Charak Samhita, Sutra Sthana* 30: 26)³⁶. It may be noted here that the word used in the verse cited above is cure (= *shaman*) and not suppress (= *daman*). Ayurveda considers human body to be the storehouse of diseases³⁷. Ayurveda does not act on the principle of killing bacteria or virus but on the one that eliminates foreign material that gives birth to them or attracts them to the body by using *Shodhana* (detoxification techniques) followed by the *Panchkarma*.³⁸ Remaining healthy is given more importance in Ayurveda while managing diseases is given the second priority. Health is not only the prerequisite but also the objective of a person for fulfilling three basic desires (*Eshanas*)³⁹ of human beings viz. longevity, wealth (or materialistic comforts), and a blissful afterlife (after death) and for achieving all the four major goals (four *Purusharthas*: *Dharma*, *Artha*, *Kama*, and *Moksha*) of a human life⁴⁰.

Diseases: Causes & Cures in Ayurveda

Technically speaking, absence of health is sickness and a person who is not healthy is sick (*rogi*). On the basis of the Sushruta's definition cited earlier (*Sushruta Samhita, Sutra Sthana* 15:10) a person whose doshas are not in equilibrium, the digestive fire is not in a balanced state and the *dhatus* (tissues) and *malas* (wastes) are not working in a normal way; the sensory and motor organs and mind, atma are not in a pleasant state is called sick (*aswastha*). "*Roga*", the Sanskrit word for a "disease" has many synonyms⁴¹ like "*vyadhi*", "*atanka*", "*yakshma*", "*jwara*", and "*vikara*". Similarly, "*nidan*", the Sanskrit word for word for a "diagnosis/prognostic", has many synonyms like "*Hetu*", "*nimitta*", "*ayatana*", "*karta*", "*karana*", "*pratyaya* and *samutthana*"⁴². (*Charak Samhita, Nidana Sthana* 1:3) Doing away with the causes that lead to a disease in such a manner that they do not reappear or recur is called prognosis/ treatment. (*Sushruta Samhita, Uttaratanttra* 1: 25)⁴³ *Nidana* is of three types: unsuitable contact of sense organs with their objects (*Asatmyendriyarthasamyoga*), intellectual errors or knowingly engaging in harmful activities (*Pragyaparadha*), and seasonal, temporal factors (*Kala*). (*Charak Samhita, Nidana Sthana* 1:3, op. cit.)

Ayurveda classifies diseases into three categories on the basis of their sources/ places of appearance viz. physical, mental and environmental⁴⁴. For example, conditions like boils, physical cuts, fractures, intestinal ailments and cough are physical ailments; diseases like Narcissistic personality disorder, claustrophobia and high blood pressure are psychosomatic as they have their source in mind; and epidemics like Plague, Yellow fever, Meningitis, a pandemic like COVID-19 and the diseases caused by famine or flood are environmental as they have their genesis in the environment. Physical ailments (*Nija*/endogenous) are caused by the vitiation of body doshas (*vata*, *pitta* and *kapha*). They are mainly of three types, viz. *Agneya* (*pitta dosha* dominant diseases), *Saumya* (*kapha dosha* dominant diseases), *Vayavya* (*vata dosha* dominant diseases)⁴⁵. They are grouped as Somatic diseases. The simplest formula for the recovery of a patient suffering from the vitiated *doshas* (humours) is to restore the equilibrium of the *doshas*.

Mental/ psychological (*Manasa*) ailments are caused by a conflict between not getting the desired things and getting non-desired things. *Sattav* (associated with

the quality of balance, harmony, goodness, purity), *Rajas* (associated with the quality of passion, desire and activity) and *Tamas* (associated with quality of imbalance, disorder, anxiety, impure, and lethargy) are considered to be the bio-chemical forces affecting the state of the mind. These (psychic) diseases are of two types viz. *Rajas dosha* dominant and *Tamas dosha* dominant diseases. (*Charak Samhita, Nidana Sthana* 1:4) Those who are not able to control their *rajas* and *tamas* (psychological *doshas*) cannot attain salvation⁴⁶. For a patient's recovery⁴⁷ from this type of ailments it is suggested that the patient has to act wise and ponder over carefully to know as to what is (un)beneficial and discard the unwholesome regimens. The patient should also, try to acquire knowledge about self (*atman*), place (*desha*), time (*kala*), strength (*bala*) and potential/capacity (*shakti*). He should regulate his conduct related to virtue (*dharma*), wealth (*artha*) and desire (*kama*) besides serving the wise (who are familiar with the psychological diseases) and following their instructions.

Environmental/ exogenous ailments (*Agantuja*) refer to the injuries caused by invisible organisms/ factors (*bhuta; bacteria / virus* etc) from outside like poisonous substances, wind, fire and trauma. These diseases are normally averted by three types of strength/ power / immunities viz. hereditary, since birth (*Sahaja*), seasonal or periodic (*kalaja*), and acquired (*yuktikrita*) which are invigorated by taking proper food (*Ahara*), proper sleep (*nidra*) and observance of celibacy/control of senses (*bramhacharya*).

According to Ayurveda miseries are caused because of the impairment of intellect (*dhi*), controlling power (*dhriti*) and memory (*smriti* or recalling power), ageing/ advent of maturity and unwholesome contact with objects of senses and deeds. (*Charak Samhita, Sharira Sthana* 1: 98)⁴⁸. Because of the impairment of the intellectual prowess a person starts indulging in inauspicious/ undesirable deeds. These causes have further been reduced to three viz. time, external environmental factors and one's ability to respond to one's external environment. (*Charak Samhita, Sutra Sthana* 11: 38 - 44; *Shareera Sthana* 2: 40)⁴⁹ Of these the last one is the most important one. Unlike the western system of identifying an enemy outside in the form of a bacteria or a virus Ayurveda finds the cause of the disease largely within the person. Ayurveda holds the unwholesome union [excessive utilisation (*Atiyoga*), non-utilisation (*ayoga*) and wrong utilisation (*mithyayoga*)] of the sense organs (*asatmya indriyarthasamyoga*), the intellectual defects/ misdoings (*prajnaparadha*) and adaptability to the seasonal effects (*kala parinam*) as the three causes of diseases⁵⁰. Thus, a disease is largely the result of an individual's misdoings and weaknesses. On the other hand a proper utilization and a wholesome union (*Samyoga*) of the sense organs, the actions and the time are beneficial for the maintenance of health. Thus, the body and the mind are the abodes of diseases as well as health. Proper body-mind interaction is the cause for happiness⁵¹. It is, therefore, expected that an individual has to pay utmost attention to his body-mind interaction in order to stay healthy.

If an individual himself is the cause of his disease and he alone has to manage it; this proposition should not lead one to conclude that there is no need/role of a doctor in Ayurveda. Had that been the case there would not have been an occasion

for their classification into three categories⁵² of the physicians (*bhishaj*) viz.: pseudo physicians/ impostors (*bhishakchadmacarah*), feigned/pretender physicians (*siddhasadhit*), and the genuine physicians with essential qualities (*vaidya guna yukta / jivitabhisara*). The bottom-line in Ayurveda is: the unwholesome/sinful acts (*pragyaparadha*)⁵³ vitiate the doshas and an imbalance in the doshas triggers an ailment. The identification of the vitiated humour and the strategy to pacify it, therefore, is a technical task more so, because unlike the practice in the allopathic system, Ayurveda does not suggest a ready-made and standard protocol to follow in a particular ailment. Ayurveda generally suggests treatments according to the types of the diseases. For example, administering medicines or an operation is good for the first type (physical) of diseases, chanting of certain mantras has been suggested for the second type (mental) and general cleanliness and social control have been suggested for the third type (environmental). Similarly, it has been suggested that the physical ailments are pacified by adopting the remedial measures of the divine and rational qualities while the manas dosha can be treated with general and specific knowledge, temperance, memory and concentration. (*Charak Samhita, Sutra Sthana 1:58*)⁵⁴. Thus, it is clear that in absence of a prescribed regimented path a physician, according to his perception, experience and knowledge, has to chart the path for the equilibrium of the doshas leading to the patient's recovery from the disease.

Ayurveda mentions three kinds of treatment modalities⁵⁵ and three kinds of cleansing processes⁵⁶. The three treatment modalities are: a) Divine or spiritual or non-material therapy (*Daivavyapashraya*) which includes mantra chanting, taking medicines, wearing gems, auspicious offerings, oblations, gifts, offerings to sacred fire, sticking to the spiritual rules, atonement, fasting, chanting of the auspicious hymns (*mantras*), obeisance to the seniors and the gods, pilgrimages etc. b) Therapy based on reasoning (*yuktivyapashraya*) which includes proper regimen of dietetic and life-style, medicine planning, *panch karma* and c) psychotherapy (*satwavajaya; dependant on sattwa*) which includes a withdrawal of mind from harmful objects (*Rajasic and Tamasic* symptoms). Cleansing is desirable in all the three types of diseases to pacify the vitiated doshas of the body. It has three types: a) Internal cleansing (*Antahaparimarjana*) which introduces drugs inside body for the treatment of diseases caused by an improper diet etc., b) External cleansing (*Bahiparimarjana*) which is done over the skin by the application of massage, sudation, unction, affusion, applying external pressure and kneading over affected body part externally and c) Surgical procedures (*Shastrapranidana*) that include excision, incision, puncturing, rupturing, scraping, uprooting, rubbing superficially with rough surface, suturing, probing, application of alkalis and leeches.

It is clearly suggested that a person who wishes to stay healthy should take a wholesome diet, move cautiously, make donations, observe equality, remain truthful, and respect venerable people. One should have a good behaviour and a forbearing attitude besides remaining unattached to the sensual pleasures. One who is endowed with such an intellect, speech and (positive) actions which yield good results, who has a submissive mind, clear understanding, and knowledge, and who does penance

and makes continued efforts in yoga, does not fall victim to diseases. (*Charak Samhita, Shareera Sthana* 2: 46-47)⁵⁷

It is clear from the above that Ayurveda encourages the maintenance of health through a close attention to balance in one's life, right thinking, lifestyle and the use of herbs. Knowledge of Ayurveda enables one to understand how to create this balance of body, mind and consciousness according to one's own individual constitution and how to make lifestyle changes to bring about and maintain this balance.

Ayurveda: The Principles

The modern medical system, in the typical occidental approach of looking for the outside/ external forces, considers some bacteria and/or virus responsible for most of the diseases and therefore insists on destroying them. On the other hand Ayurveda, in the typical oriental manner, looks within a person to locate the source of a disease within the body. In the Indian/Oriental approach the enemy may keep on dwelling outside if the inside is protected enough. Therefore, Ayurveda, instead of concentrating on killing a bacteria/ virus, tries to consolidate the inner strength. So in Ayurveda it is not a constant struggle between good and bad forces but there is an effort to balance for a peaceful coexistence. Ayurveda works mainly on the following three principles:

Principle 1: Principle of Similarity & Dissimilarity (*Samanya Vishesha Siddhanta*)

The principle of a *dravya* (substance) that brings about union or increase in the *dravya*'s quality or quantity is called "*samanya*" (similar) and the principle (of a *dravya*) that brings about non-union or decrease in a *dravya*'s quality or quantity is called "*vishesha*" (dissimilar/ special).⁵⁸ (*Charak Samhita, Sutra Sthana* 1:44-45)

Principle 2: Principle of Five Fundamental Elements (*Panch Mahabhoota Siddhanta*)

Each and every cell, organ, organ systems and in general every *Dravya* (substance/ human body) in the universe consists of the following five proto elements (*Pancha Mahabhoota*) that are in different proportion in each substance -

- Akasha* (space proto element)
- Vaayu* (air proto element)
- Agni* (fire proto element)
- Jal* (water proto element)
- Prithvi* (earth proto element)

<i>Bhoota (Element)</i>	<i>Associated Sense</i>	<i>Associated Sense Organ</i>	<i>Perception mode</i>
<i>Akash</i> (Space)	Sound	Ear	Heard
<i>Vayu</i> (Air)	Touch	Skin	Heard, Felt
<i>Agni</i> (Fire)	Sight/Colour	Eye	Heard, Felt, Seen
<i>Jal</i> (Water)	Taste	Tongue	Heard, Felt, Seen, Tasted
<i>Prithvi</i> (Earth)	Smell	Nose	Heard, Felt, Seen, Tasted, Smelled

Principle 3: Tri-energy Principle (*Tridosha Siddhanta*)

Ayurveda says the body is made up of tissues (*dhatus*), waste products (*malas*), and doshas⁵⁹ (loosely translated as Energetic Forces). The five proto elements combined with each other give rise to three types of doshas (*Tridosha*)⁶⁰ viz. vata, pitta and kapha. In Ayurveda, dosha is also known as the governing principle as every living thing in nature is characterized by the dosha. Dosha means "that which changes/ moves". The doshas are constantly moving in dynamic balance, one with the others. Therefore, *Tridoshas* are responsible for assisting in the creation of various tissues in the body and for the removal of any unnecessary waste products from the body. *Tridoshas* influence all movements, transformations, sensory functions, and many of the other activities in the human body and mind. In short *Doshas* (humours/ energies) are required for the life to happen. Like the ancient Greeks, Ayurveda considers a balance in three doshas responsible for health. All of them have to stay in balance to keep a body in a healthy and stable state. The following table briefly summarises the effects of these humours on a human body:

<i>Principle</i>	<i>Bhoota Composition</i>	<i>Characteristic</i>	<i>Responsible for</i>	<i>Example</i>
Vata (Air principle)	Vayu, Akash	Prana	The movement of each and every atom; provides space for all movements to occur; and mobilizes the function of the nervous system	the act of respiration, peristaltic movements in the intestine, excretion of waste from our body, movement of nerve impulses in the nerves, initiation to do any work, etc
Pitta (Fire principle)	Agni, Jal/ Apas	Tejas	any transformation taking place in our body; the temperature changes in our body; and uses bile to direct digestion	digestion, metabolism, breaking of large food particles into smaller ones for absorption in our body, etc
Kapha (Water principle)	Prithvi, Jal/ Apas	Ojas	energy storage, the formation of new structures, protection in our body and bonding between molecules in our body to form larger molecules; relates to mucous, lubrication and the carrier of nutrients into the arterial system	immunity, synovial fluid in joints, mucous lining protecting the digestive tract, adipose tissue storing fat, the stability of the body and mind, etc

In Ayurveda three words viz. *buddhi* or intellect, *ahamkara* or ego, and *manas* or psyche conceptualize the mind. Each of these works together with separate functions. According to ayurvedic theory, mental nature is more subtle than physical nature. Sometimes the body and mind are different types, one compensating for

the other, such as a *vata* mind in a *kapha* body. The categories of mental faculties are linked to *triguna* (*sattva*, *rajas* and *tamas*) theory. These *gunas* are responsible for the sensitivity of the mind, its capacity to perceive truth and to act accordingly.

In order to prevent a disease Ayurveda adopts a threefold approach: monitoring *Swasthavrita* by following a *dinacharya* (daily routine) and *ritucharya* (seasonal routine), monitoring *Sadvrita* by following religious rituals and good social practices and taking some herbal concoctions. For curing a disease it recommends, cleansing the bodies of toxins (*Sanshodhan*), pacifying the deranged or agitated bodily humours (*Sanshaman*), monitoring personal (*mental and bodily*) acts, and social conduct (*Sadvrita*), following a regimen of diet (*Pathyahara*), and using medicines (*Rasayana*).

Dinacharya and Ritucharya

Ayurveda emphasizes the prevention of sickness which in terms of modern science means increasing immunity. It suggests a very simple formula for achieving this: be aware of oneself and stay in rhythm and harmony with nature. Ayurveda suggests regulating one's daily regimen (*Dinacharya*) and seasonal regimen (*Ritucharya*) to align human bodies with nature's rhythms to maintain a healthy life on the basis of the above discussed principles which must be in consonance with the ten principles of *dharma* outlined in *Manusmriti*⁶¹. Vagbhata assures: "One who always resorts to desirable food and regimen, is objective, uninterested in sensual affairs, generous, straight forward, honest, having patience and who values traditional wisdom will never be affected by diseases." (*Ashtang Hridayam, Sutra Sthana* 4: 36)⁶² It is also written that "the vigour and complexion (radiance) of the person following seasonal dietary and lifestyle regimen are enhanced", (*Charak Samhita, Sutra Sthana* 6:3)⁶³. The diet includes various types of food articles which are eatable (*ashita*), chewable (*khadita*), drinkable (*pita*) and lickable (*lidha*). The food habits (*aahar*) and the life-style (*vihar*) are regulated accordingly. Daily and seasonal regimens are respectively dealt with in detail in *Matrashiteeya* and *Tasyashiteeya* chapters of *Charak Samhita*, (*Sutra Sthana*, Chapters 5 & 6). Chapters 2 and 3 in Vagbahta's *Ashtang Hriday* (*Sutra Sthana*) are devoted to daily regime (*Dinacharya*) and seasonal regimen (*Ritucharya*) respectively. Here is an example of a daily regime (*Dinacharya*) to keep one healthy on the Ayurvedic principles:

1. **Wake up in the wee hours**⁶⁴. A healthy individual should wake up approximately 80 minutes before sunrise to stay healthy and soon after should clean all parts of the body including bowls, teeth, tongue, eyes, nose, throat, etc.
2. **Daily exercise (*vyayama*)**: One should do some Yoga exercises (e.g. *Surya Namaskar*) or some other physical exercises everyday. Technically, activities that result in tiredness are termed *vyayama* (exercise)⁶⁵. Doing exercise helps one to be capable of daily activities; it increases digestive power (*agni*), reduces fat and keeps a body fit.^{lxvi} Ayurveda also recommends a person's qualification and the time and limit of exercising: One who is strong and eats unctuous food everyday should use half of one's energy to do exercise. The same is to be

done in winter season and autumn. In summer and rainy season, one should use less than half energy to do exercise⁶⁷.

3. **Apply Oil (*Abhyanga*) daily:** *Abhyanga* means applying oil all over the body in the direction of the hair follicles (*anulom gati*). A daily oil massage reduces premature aging; it keeps one young, reduces tiredness, pacifies Vata Dosha, brings clarity to the eyes, nourishes the body, facilitates sound sleep and makes one's skin healthy. (*Ashtang Hridayam, Sutra Sthana 2:8*)⁶⁸ It's good to apply oil to the whole body, but if it is not possible, one should apply it to one's face, scalp, into the ears and feet. It should not be done if a person is suffering from kapha dosha, indigestion and during the course of Shodhan therapy. (*Ashtang Hridayam, Sutra Sthana 2:9*)⁶⁹
4. **Powder Massage (*Uvdartana*) everyday:** The act of massaging with fine medicated powders with some friction on the body in the opposite direction of hair follicles with high pressure is called as *Uvdartana*⁷⁰. It pacifies kaphadosha, liquefies fat in one's body, brings about stability in body parts and also makes the skin lustrous⁷¹.
5. **Gandusha (Oil Pulling) and Kavala (Gargling):** Oil pulling (*Gandusa*) with oil or hot water or *kashaya*⁷² should be done every day to prevent decay, oral mal-odour and gum bleeding. This has to be done every day in the morning and after every meal. Oil-gargling strengthens the jaws and the voice; it creates a flabby face and induces good taste for food; if one practises it one will not suffer from the dryness of mouth, cracks of lip, diseases of teeth and hoarseness of voice.⁷³ (*Charak Samhita, Sutra Sthana 5: 78-80*) *Kashaya* or *Kavala Graha* or *Kavala* is a procedure of holding comparatively small quantity of liquid (oil or medicated or simple warm water) in the mouth; make it move briskly inside and spitting out quickly. It removes loss of appetite, bad taste, dirt and excess salivation from the mouth.
6. **Dress Properly:** Keeping in line with Indian traditional wisdom of dressing⁷⁴ well it is suggested that one should adopt the following practices to maintain personal hygiene and make a good appearance in the society: by wearing clean apparels, using fragrant articles and garlands, wearing jewels and ornaments, cleansing feet and excretory orifices regularly, trimming and grooming body hair and nails frequently, using proper footwear and carrying an umbrella to avert calamities. This is required for one's positive and productive image building in the society. (*Charak Samhita, Sutra Sthana 5: 95-102*)
7. **Observe a Regimen of Diet:** Unlike modern dietetics, which is restricted to the concept of calorie consumption, Ayurveda recommends methods of taking food, its quality and quantity based upon individual's capacity to digest (*agni*). Meals should be had at an appropriate time⁷⁵ and in appropriate quantity⁷⁶, after taking bath and after cleaning one's mouth, washing the feet, hands and face⁷⁷, only when one feels hungry; meals should be the familiar, clean, healthy (corresponding to the constitution, etc.), oily / moist, unctuous, hot, pleasant to the mind and easily digestible. Food-items should be chosen after carefully

considering one's own constitution, likes and dislikes and should contain all the six tastes (*rasa*) with the predominance of sweet taste; one should have more of pleasant liquid food. One should practice mindful eating in a calm, quiet environment, paying due attention to the food and chewing it properly. This enables better breakdown of food and also gives time for the digestive enzymes in one's mouth to do their work properly. One should have meals without any bickering, without scolding / abusing the food and without too much of talk; in the company of the liked persons and served by clean and faithful persons. One should have one's meals after having offered it to the deities, feeding the elders, guests, children, mentors, after satisfying even the servants, dependents and pets maintained in the house. (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 35-38)⁷⁸ Food substances which are fatty, sweet, slow and hard and which are not easily digestible should be consumed at the commencement of the meal whereas those food items which are opposite in nature and quality should be had at the end of the meal; and those which are predominantly sour and salty should be had in the middle of the meal. (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 45)⁷⁹ The food articles like *shashtika* rice (*Oryza sativum*), *shali* rice (*varieties of Oryza sativum* rice), green gram (*Vigna radiata*), rock-salt, Indian-gooseberry (*Phyllanthus emblica*), barley, rain-water, milk, ghee (clarified butter), meat of the animals living in arid areas and honey can be regularly consumed for preservation of health. One should take those food articles daily, which maintain good health besides preventing the onset of diseases. (*Charak Samhita, Sutra Sthana* 5: 12-13) The postprandial drinks that are not harmful to the tissue elements of the body and that are not incompatible with the food consumed should be taken. (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 51)⁸⁰ One should regularly have *tripphala*⁸¹ mixed with honey or *ghee* (clarified butter) at night for strengthening one's eye-sight. (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 44)⁸² One should not talk or laugh while eating, or be distracted by other objects⁸³. (*Charak Samhita, Vimana Sthana* 1: 25.9) Such food-items as are re-heated or are contaminated by grass and hair or by insects like house flies or very hot/ spicy or salty, consisting mainly of vegetables or unwholesome pulses should be discarded. (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 39)⁸⁴

8. **Regimen after the Meals:** The following needs to be practiced soon after the meals: mouth gargling, chewing beetle leaf (*pan*) and walking about hundred yards. One should not lecture, travel by vehicles, carry loads, expose to the sun and retire to bed immediately after the meals. (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 54)⁸⁵
9. **Observe a fast (*Lamghana*) once a week:** Fasting is a detoxing process which is undertaken for practicing the "three R's": regulating *Agni*, removing *Ama* and rebuilding *Ojas*. Whatever is capable of reducing the body is known as *lamghana*⁸⁴ or reducing therapy (*Apartarpana*). Fasting is one among the several types of *Lamghana* that brings about lightness in the body. Skipping supper once a week is recommended as it helps in excretion of the waste from

the body and reduces belching and tiredness (caused without working); increases lightness; it improves one's hunger, thirst, digestion, enthusiasm and psychology and cleans the sense organs⁸⁷. (*Ashtang Hridaya, Sutra Sthana* 14:7)

10. **Use of *sauviranjana* and *rasanjana*:** Before retiring to bed one should daily apply the collyrium of *sauviranjana* (antimony sulphide), which is beneficial to the eyes; one should use *rasanjana* (aqueous extract of *Berberis aristata*) once in every fifth or eighth night for cleansing and drainage of the eyes. (*Charak Samhita, Sutra Sthana* 5: 15)⁸⁸
11. **Sleep (*Nidra*) Properly:** One should take proper sleep (between 6-8 hours) every night in a clean and pleasant environment. One should generally avoid sleeping during the day (except in summer). Proper sleep provides health and longevity and improves complexion and glow.
12. **Stick to Good Conduct (*Sadvritta*):** This world is a manifestation of God therefore due respect is to be shown to all the living creatures and non-living things. Happiness and gaiety should be shared with others for a conducive social-life. One should exercise a control on one's sense organs and live a moral life.

Ritucharya and Health

A few chapters in the various samhitas (of Ayurveda) dedicated to *ritucharya* (see *supra*) discuss the relationship between human health and seasonal changes caused by the revolution of the earth and tilt of the earth's axis. The Hindus calculate time according to the movements of the earth round the sun (solar calendar) and moon's movement around the earth (lunar calendar) and make use of both the calendars in their daily lives by synchronizing them. The year accordingly has two solstices (*Ayana*) depending on the direction of the movement of the sun: northern solstice (*Uttarayana* or *Aadaan kaal*) and southern solstice (*Dakshinayana* or *Visarga kaal*). Each solstice consists of three seasons (*Ritus*). Thus, six seasons, viz., winter (*Shishira*), spring (*Vasanta*), and summer (*Grishma*) in Summer Solstice (*Uttarayan*) and monsoon (*Varsha*), autumn (*Sharata*), and late autumn (*Hemanta*) in Winter Solstice (*Dakshinayana*) complete one cycle of the solar year. The Hindus consider human bodies to be a part of nature. They hold that by harmonising the human bodies with seasons better results for human health may be obtained. For example, during *Uttarayana* the seasonal change in the Indian subcontinent is from winter (*Shishira*) to spring (*Vasanta*) and to summer (*Grishma*). During this period heat and dryness in the weather get increased; the sun weakens the strength of the people and the cooling quality of the earth. It has an overall debilitating effect on the environment, to which a human being is also a part. It increases the dominance of bitter (*Tikta*), astringent (*Kashaya*) and pungent (*Katu*) Rasa, which increase dryness in the body and reduce the strength (*Bala*). Accordingly, one has to plan one's eating habits and routine (*aahar* and *vihar*). The six *ritus*, their properties and the predominant tastes are briefly summarized in the following table:

Ayana	Ritu	Predominant Rasa/ Taste	Effect on Body	Diet regimen	Lifestyle
Aadaan (Northern solstice)	Shishira Cold and dewy season	Predominant Rasa: Tikta (bitter) Mahabhuta: Akasha.	Same as that of Hemanta ritu.	Diet of Hemanta ritu is to be followed.	The Hemanta regimen should be adopted with more intensity as there is severe cold and more dryness in this season.
	Vasanta Spring Season	Predominant Rasa: Kashaya (astringent), Mahabhuta: Prithvi and Vayu.	Kapha which was increased in Shishira becomes liquefied by the heat of the Sun in Vasanta. It diminishes the digestive fire (Agni) and gives rise to many diseases of Kapha, like fluid accumulation in the joints, increased phlegm in the lungs, and etc.	Food should also be chosen to mitigate Kapha, which is easily digestible and dry (moisture-free, fat-free). Avoid food that is hard to digest, cold, sour, sweet and fatty, Lassi, Curd, Cold Drinks, Ice Cream and such other food items as cause kapha dosha. Sweet, light, fatty and liquid food be taken. Water should be taken at room temperature.	The body needs detoxification and cleansing in the period of Ritusandhi (weather change). Pitta gets reduced, which weakens the body's appetite and body can digest only light food. Physical exercises, dry massage and little physical work out should be done.
	Grishma Summer season	Predominant Rasa: Katu (pungent) Mahabhuta: Agni and Vayu.	Vitiated Kapha Dosha is pacified due to the heat of the sun and dryness in the air; mild increase of Vaata dosha; the strength of the person become less.	Antioxidant food items must also be taken to maintain good appetite and health.	Avoid heavy physical exercises and exposure to sunlight during this season. Avoid the use of salt, pungent and sour foods; use food-items like Amla which are cool in nature as their use will help the body in keeping strong appetite, itself healthy and maintain its temperature.

Ayana	Ritu	Predominant Rasa/ Taste	Effect on Body	Diet regimen	Lifestyle
Visarga (Southern solstice)	arsha Rainy season	Predominant Rasa: Amla (sour) Mahabhuta: Prithvi and Agni.	The already debilitated agni (digestive activity) during the summer decreases further and gets vitiated by the Doshas. The agni (digestive activity) weakens further and gets vitiated by Vaata. The Doshas start vitiating one another and cause many diseases.	One should use old grains for food, which should be predominantly sour, salty and unctuous, dry, mixed with ghee; take curd, honey and easily digestible; soup of pulses, whey processed with more of Sochal salt and powder of panchakola, should be used. Foods should be hot and light. Ginger, black pepper and lemon juice may be taken to reinforce appetite. Well boiled & filtered water should be used for drinking.	All general measures to mitigate imbalanced Doshas and to improve digestive activity should be adopted. Leafy vegetables should be taken sparingly. One should undergo Panchakarma therapies & administered asthapana basti (decoction enema therapy). One should not move about on foot (move only on vehicles), should use perfumes, expose his clothes to fragrant fumes, dwell in upper stories of the house, devoid of heat, cold and snow. River water is to be avoided for drinking.

Ayana	Ritu	Predominant Rasa/ Taste	Effect on Body	Diet regimen	Lifestyle
	Sharata Autumn season	Predominant Rasa: Lavana (salty) Predominant Mahabhutas: Apa and Agni.	The dry and hot atmosphere aggravates pitta; activity of Agni increases during this season	Food items having Madhura (sweet), astringent and Tikta (bitter) taste and having Laghu (light to digest) and cold properties are advised. Again, those food-items that have the properties to pacify vitiated Pitta (such as Rice, green gram, sugar, Amla, Patola, and honey) are advised. Intake of sweet, sour and salt taste food helps in reducing the vata; bitter, astringent and pungent food must be avoided	Sharata, like Vasanta, is also the period of Ritusandhi when the weather changes. Day-sleep, excessive eating, excessive exposure to sunlight, etc are to be avoided. The habit of taking food, only when there is a feeling of hunger is recommended. One should take water purified by the rays of the sun in the day time and rays of the moon at night time for drinking and bathing. Accumulated Pitta need to be removed from the body by Virechan (Panchkarma therapy). Snehanpan is also done to mitigate the increased Pitta.
	Hemanta Winter season	Predominant Rasa: Madhura Predominant Mahabhutas: Prithivi and Apa.	Digestive activity becomes more powerful; Vayu is accentuated and needs to be satisfied by a heavy diet.		A person feels hungry early in the morning due to longer nights. So, after attending to ablutions, one should resort to Abhaynga (oil massage) especially on scalp and forehead with oils that have Vata balancing properties.

Dinacharya, Diet regimen and *Ritucharya* have been codified into proverbs and folk literature⁸⁹ as well for a wide dissemination.

Food in Ayurveda

Everything that ranges between nectar and poison or between palatable and unpalatable or potable and non-potable is edible. Food can be the source of strength and health if taken properly and appropriately. It can also be the source of weakness and disease if taken improperly and inappropriately. The following are the characteristics of a good food/ diet: it provides satisfaction, power and strength (to the body) instantly and increases age, glow, enthusiasm, memory, lustre and

digestion⁹⁰. Since the destruction of lustre⁹¹ is fatal one should take proper care to maintain and increase it. Therefore, it is advised to take the following eight factors into account before consuming food as they are responsible for good and bad effects on the body (*Charak Samhita, Sutra Sthana* 28: 42)⁹²: 1. The qualitative characteristics of the food (*Prakrti*) 2. The processing of food (*Karana*) 3. The combination (*Samyoga*) 4. The quantity (*Rashi*) 5. The habitat of the person (*Desha*) 6. The time / seasonal variation/ stage of the disease (*Kala*) 7. The variable digestibility of various food articles (*Upayoga Samstha*) and 8. The consumer (*Upayokta*) (*Charak Samhita, Vimana Sthana* 1: 21)⁹³

In Ayurveda the edibles (including the beverages) have been classified into the following twelve categories⁹⁴ according to their source and form: cereals, pulses, meat, green vegetables, fruits, green herbs, alcoholic beverages, water, milk and milk products, sweet products including honey, cooked food items, and adjuvant of foods (*ahara yogi varga*). Maharshi Kashyap considers food to be a great medicine (*mahabheshaja*) (*Kashyap Samhita, Khil Sthana* 4: 5-6)⁹⁵. In Ayurveda the food (*ahara*) is one of the ten factors (*dasa vidha pariksha*)⁹⁶ that are used to determine the state of health of an individual. Its importance can be understood from the fact that there are four chapters on food (including beverages) in *Charak Samhita (Sutra Sthana)* under the title "*Annapana Chatushka*"⁹⁷ and one chapter entitled "*Matrashiteeya Adhyaya*" in *Swastha chatushka* of *Sutra Sthana*. There are three chapters in *Ashtang Hridaya, Sutra Sthana* [Chapters 5-8 entitled "*Drava-Dravya Vijnaniya Adhyaya*" (Knowledge of Liquid Substances), "*Annaswarupa Vijnanniya Adhyaya*" (Knowledge of Food Substances), "*Annaraksha Adhyaya*" (Protection of Food Substances) and "*Matrasitiya Adhyaya*" (Partaking Proper Quantity of Food)]. These chapters have details on the descriptions of food and beverage, food classification based on their taste, therapeutic qualities, food safety and measures for the same, different incompatibilities of food based on their tastes, processing, dose, time, place, etc., prescriptions of consumption, food qualities and intake based on the digestive ability of an individual, and the nature of food that is being consumed.

Modern science classifies food in terms of its constituents like carbohydrates, proteins, minerals, vitamins, fats, water and the like. Food-items are recommended on the basis of their utility / deficiency in a human body. But Ayurveda says that food-items may be classified in a number of ways⁹⁸. For example:

- On the basis of eatability: edibles / inedibles.
- On the basis of their source: those based on vegetable sources / animal sources
- On the basis of their effects on the consumer: a positive effect (wholesome)/ an unhealthy, unwholesome, or negative effect.
- On the basis of the way it is ingested: drinkables, eatables, chewables, and linctuses.
- On the basis of the taste (*rasa*) - six categories viz. sweet (*madhur*), sour (*amla*), salty (*lavana*), bitter (*tikta*), pungent (*katu*) and astringent (*Kashaya*).
- On the basis of their texture or properties: twenty types viz. heavy, light, cold, hot, unctuous, dry, slow (dull), sharp, stable, fluidity, soft, hard, clear, viscid, refined, smooth, rough, subtle, gross, dense (or solid) and liquid.

- On the basis of their source, nature and effect: *sattvic*, *rajasic* and *tamasic*.

As one should not take unwholesome (*Apathya* / harmful) diet Mahrishi Charak gives a long list of wholesome (*Pathya* / beneficial) and unwholesome food articles (for details see *Charak Samhita, Sutra Sthana* 25: 37-39, 49) which owing to the paucity of space cannot be reproduced here. *Charak Samhita* also details the pharmacological principles (*aushadhajnana*) of wholesome and unwholesome diet. Their taste, potency, post-digestive qualities and specific properties are important for preservation of health and management of disease. The five principles that enable the understanding of the mechanism of action of food on a human body are: *rasa* (taste)⁹⁹, *veerya* (potency), *guna* (quality), *vipaka* (metabolite) and *prabhava* (specific effect/ potency). A large number of food-items have been analysed on the basis of the above bases in the "*Atreyabhadhrakapya Adhyaya*" and "*Annapanavidhi Adhyaya*" (*Charak Samhita, Sutra Sthana*, Chapters 26 & 27).

In the Ayurvedic texts there is also a discussion about the adverse effects of the excessive consumption of a particular *rasa*. The edibles act on a human body by their nature or with the help of their inherent qualities. They fall into three categories - some alleviate *doshas*, some vitiate *dhatus* some are good for the maintenance of positive health and the like. Certain food articles and some of their combinations are incompatible to the body and lead to disease due to their antagonistic properties. These are categorized under *viruddha* (incompatible or antagonistic) items. This antagonism may be in terms of properties, combination, processing, place, time, dose etc. or natural composition.¹⁰⁰ (*Charak Samhita, Sutra Sthana* 26: 81) Here are some examples of incompatible food-items mentioned in *Charak Samhita*: "One should not take any fish along with milk particularly *chilchima* because it being a great obstructor of channels produces these disorders with gross symptoms and also excites *amavisha*. Meat of domestic, marshy and aquatic animals should not be taken mixed with honey, sesamum, jaggery, milk, black gram, radish, lotus stalk or germinated grains because it causes deafness, blindness, tremors, coldness, indistinct voice, dumbness, nasal voice or death. ... Likewise, if one takes rough and cold food in the winter and pungent and hot articles in the summer, it is antagonistic in terms of time. Honey and ghee taken together in equal quantity is antagonistic in terms of dose. The use of sweet and cold substances by a person accustomed to pungent and hot is antagonism in terms of suitability. ... Antagonistic (*viruddha*) food is the cause of impotency, blindness, erysipelas, ascites, pustules, insanity, fistula-in-ano, fainting, narcosis, tympanitis, spasm in the throat, anaemia, ama visha, leucoderma, leprosy, grahaniroga, oedema, acid gastritis, fever, rhinitis, genetic disorders and even death. (*Charak Samhita, Sutra Sthana* 26: 81-103)¹⁰¹ Therefore, it is advised that one should not take food with greed and ignorance but one should consume wholesome food after evaluation as the body is formed from food. (*Charak Samhita, Sutra Sthana* 28: 41)¹⁰² The processing of a material can change the potency, safety, and pharmacological effect of the material. The case of curd/yogurt has been mentioned as an illustration. (*Charak Samhita, Sutra Sthana* 7: 61-62)¹⁰³ It is considered unwholesome in most dosha imbalanced conditions. There are specific instructions to consume yogurt: it should not be taken at night,

or in the seasons such as spring, summer, and fall; and that it should be taken with sugar candy or green gram soup or honey. For optimal functioning of the body and mind, one needs to eat primarily Sattvic foods with just enough Rajas and Tamas gunas to that add vigour and stability to enable one to stay goal-oriented. An ideal diet must consist of fresh or freshly prepared grains, legumes, vegetables, fruits, nuts, milk and ghee besides cold-pressed oils and natural sweeteners, along with a few, controlled portions of Rajasic and Tamasic foods. "When nourishment is pure, reflection and higher understanding are pure; memory becomes strong. When memory becomes strong, there is release from all the knots of the heart." (*Chhandogya Upanishad*, 7.26.2)¹⁰⁴

Ayurveda and Spices

Geography of India has bestowed it with a wonderful bio-diversity that consists of so many unique plants and trees that yield a large number of spices. Indian sages have found that there is no plant that does not have a medicinal value¹⁰⁵. A medicine is also a kind of food-item. While the edibles are valued for their tastes (*rasa*) prominently, medicines are valued for their potency (*virya / guna*). The spices are those victuals which are valued for both *rasa* and *guna*. As most of the spices are abundantly available in India as a natural resource Indians use them richly and intelligently in their everyday life as a part of their diet to increase the taste (*rasa*) of food, to digest the food being consumed, to keep healthy and to counter various diseases. It has also been noted that the nature of a food item changes in certain combinations. For example, the addition of ginger to food reduces the latter's heaviness; ginger taken with rock salt reduces the *vata* symptoms; ginger with honey reduces *kapha* symptoms. The Indian cooks use spices with discretion so that food to be consumed gives the maximum benefit to a human body. This knowledge based on Ayurvedic principles¹⁰⁶ is generally transmitted traditionally from generation to generation. Thus, it shall not be an exaggeration to say that Indian kitchen is a sort of pharmacology laboratory.

According to the ayurvedic beej-bhoomi theory of disease, poor digestion is the root cause of the most of the disorders. Proper digestion is critical for optimal health; everything one eats turns into either the tissues of the body or toxins called "ama" - and the determining factor is the strength of one's *agni*. When the consumed food is not digested properly, ama, the by-product of poor digestion and metabolism, builds up in the body, clogging the micro-channels of the body. Thus the efficient flow of nutrients to the different parts of the body is blocked. Consequently, the immune system is weakened and the unrestricted flow of wastes out of the body gets hampered. All this prepares a "fertile breeding ground" for an infection. Spices help in the proper digestion of the food by strengthening the fire element (*agni* i.e. digestive fire), increasing *pitta* and balancing the three *doshas*. By following this regimen a condition for infection is not created and the person stays healthy. It has been said that "the disciplined man who practices wholesome diet lives for a period of 36000 nights (one hundred years) and is blessed by good people and is free from diseases."¹⁰⁷ (*Charak Samhita, Sutra Sthana* 27: 348). The following spices are commonly found and used in Indian households:

1. **Asafetida (हींग *heeng*):** It is used in Indian vegetarian cuisines to enhance the flavour of numerous dishes. It is considered to be an appetizer. It decreases *vata* and *kapha* and increases *pitta*. It is useful in curing flatulence, colics, carminative, respiratory conditions like asthma, whooping cough and bronchitis.
2. **Basil (तुलसी *tulasi*):** A basil plant is a must in every Hindu household for its spiritual and medicinal importance. It balances *Vata* and *Kapha* as well as *Pitta* when used in lesser quantities. It is a warming herb and contributes the sweet, bitter and pungent tastes. It is valued for its anti-bacterial properties, anti-inflammatory effects and antioxidants that protect the heart. It creates purity and lightness in the body while clearing out body-toxins. Basil leaves are generally used in preparing tea or chutney.
3. **Bay Leaves (तेज पत्ता *tej patta*):** The bay leaf can be used as whole or ground. It is an aromatic leaf which is used to flavour Indian curries, rice dishes, custards and soups. Dried and ground, Indian Bay leaves are added to spice mix, *Garam Masala*. They are warming and pacify *Kapha* and *Vata doshas* but increase *Pitta*. In Ayurveda, bay leaves are used in teas to help soothe respiratory problems and indigestion. It is anti-spasmodic, immunostimulant, antioxidant, anti-diabetic and anti-inflammatory. It provides strength to the uterine musculature and supports the pregnancy.
4. **Bishop's Weed (अजवायन *ajwain*):** *Ajwain* seeds are used with vegetables like lady finger (*Okra*), taro root (*arbi*) and others in Indian kitchens. It corrects the flow of *vata* and alleviates *kapha*. As it is a mild laxative that kills parasites, awakens digestion and alleviates intestinal spasms, it is used as a carminative medicine. *Ajwain* water, distilled from the seeds, is a cure for flatulence, indigestion and low appetite.
5. **Black Pepper (कालि मिर्च *kali mirch*):** Pepper could be green, white or black in colour, all of which have a very strong flavour. Of these black pepper is a common spice used in Indian cooking either as whole or crushed. It is excellent for pacifying *Kapha*, helps pacify *Vata* and increases *Pitta*. Pepper provides relief in cold, cough and respiratory disorders besides providing relief from indigestion and constipation. Black pepper oil in food removes toxins from our body, cures a toothache, an earache, an insect-bite and helps in skin problems. Apart from these, pepper also prevents clothes from fading.
6. **Cardamom (इलायचि *ilayachi*):** Indian households use two varieties of cardamom viz. black cardamom (*ilayachi*) and green cardamom (*Elettaria*) for their unique aroma and flavour in different dishes, particularly milk and milk products. It is used to balance *kapha* and *pitta dosha*. It boosts digestion and fights gastric troubles, constipation and dysentery but reduces symptoms of asthma. Green cardamom is also very useful for treating sleep troubles. It helps in reducing foul mouth smell, lowering blood pressure, improving breathing and potentially helps stomach ulcers heal.
7. **Chillies Red/Green (लाल / हरि मिर्च *lal / hari mirch*):** An Indian meal is incomplete without chillies in some form. While green chillis are a part of salad dry red chilli powder is an essential addition in many finger licking

cuisines including chat. Chilli pickles, chutney and sauces are also quite popular. In its characteristics like pungency, taste and flavour it matches black pepper. It reduces vitiated *Kapha* and *Vata* and increases *Pitta*. It improves digestion and develops blood; it is a very rich source of vitamin C, which helps in developing the immune system.

8. **Cinnamon (दालचीन *dalchini*):** Cinnamon /Cassia bark is a strong aromatic, sweet, pleasant and warm astringent. Cinnamon sticks are added to whole cloves and green cardamom pods, when sauteing onions and ginger etc in oil. They are also a key ingredient in *garam masala* and *masala chai*. It has warming properties and pacifies *Kapha* and balances *Vata*. It has anti-inflammatory properties and is said to be a mood lifter. It is used for treating rheumatism and other inflammations. It is also useful as a food preservative to inhibit the growth of common food-borne bacteria such as Salmonella and E coli.
9. **Clove (लौंग *laung*):** Cloves, whole or ground, are used in a number of traditional Indian dishes notably, sauces, soups and rice dishes. In spite of its intense flavour and aroma clove is said to be cooling by the ancient texts. Because of this special effect that clove possesses, it is considered balancing for all three doshas (*Vata*, *Pitta*, *Kapha*), although it increases *Pitta* (heat) when taken in excess. Clove powder and oil are very effective in treating fever, problems related to the head, nausea, hypertension, disorders of the nose, sore gums, toothache, improving digestion and strengthening the immune system.
10. **Coriander (धनिया *dhaniya*):** Coriander is used both as a herb and a spice. It has an aromatic scent with undertones of citrus. The leaves are generally used to make chutney and to give an aroma to the curries. It balances all the three doshas. Coriander seeds are a good household remedy for many *Pitta* disorders, particularly those of the digestive tract or urinary system. Regular use of coriander in one's diet lowers bad cholesterol, increases good cholesterol, promotes a healthy digestive system, and helps prevent eye problems.
11. **Cumin (जीरा *jeera*):** Cumin is commonly used to add flavour to meals in various ways and forms. It is used with most of the curries, butter milk and fruits. Roasted cumin is an essential ingredient of savoury chat. It pacifies *Kapha Dosha* and *Vata Dosha* and increases *Pitta Dosha*. It is also reduces *Sama Pitta* condition (*Pitta* detoxifier). It improves taste, aids in digestion, boosts the immune system, treats skin disorders, fights cancer and treats respiratory problems.
12. **Curry Leaf (करी पत्ता *kari patta*):** Curry leaves (also called sweet neem leaves) are vibrant green, teardrop-shaped glossy leaves that have a lemon scent and a distinct, pungent taste. Whole sprigs of fresh curry leaves are often fried in ghee or cooking medium with other spices and then stirred into any curry. Curry leaves have mild laxative properties that not only help the stomach eliminate waste from the system, but also clears the body of 'Ama' (toxic waste) and balances the pitta levels in the body. Curry leaves help in increasing good cholesterol, treating diabetes, relieving indigestion, and fighting against ulcers. They are viewed as anti-inflammatory, anti-carcinogenic, and anti-microbial.

- 13. Fennel (सौंफ *saunf*):** In size and shape fennel seeds resemble cumin but are different in colour. Most of the Indians have a few fennel seeds at the end of every meal to beat bad breath and freshen up their mouths. The seeds have a cooling effect on the body. They are one of the best herbs for digestion as they strengthen agni without aggravating *pitta*; they check cramping and dispel flatulence. They are also a concentrated source of minerals like Calcium, Copper, Iron, Magnesium, Manganese, Potassium, Selenium, and Zinc and Vitamin C.
- 14. Fenugreek (मेथी *methi*):** Indians use fenugreek leaves as curry and seeds as spice. They give the dishes a sweet yet slightly bitter taste. It increases *vata* and *pitta* and reduces *kapha*. Some of the health benefits of this herb/spice include healing mouth ulcers, eliminating dandruff, healing stomach disorders, relieving sore throats, easing menstrual discomfort, and increasing milk production in breast-feeding mothers.
- 15. Garam Masala (गरम मसाला):** *Garam masala* is a blend of ground spices like bay leaf, black and green cardamom pods, black and white peppercorns, cinnamon, cloves, coriander, cumin, fennel and mace. The flavours may be carefully blended to achieve a balanced effect. It is generally used in Indian curries. Its function is to keep the digestive agni working to its optimum so that increased metabolism is in place. Its use lowers blood-sugar levels, reduces bloating and aids in detoxification and fights bad breath. It increases one's ability to absorb vitamins, minerals, and proteins.
- 16. Ginger (अदरक *adarak*):** Ginger stimulates digestion and recovers appetite. Indians use both fresh and dry ginger (*saunth*) very frequently in their cooking and beverages. In Ayurvedic terms it decreases *vata* and *kapha* and increases *pitta*. It is commonly used in gastro-intestinal disorders like vomiting, nausea, indigestion and respiratory conditions like cold, cough, asthma and congestion.
- 17. Mace (जावित्री *Javitri*):** Mace, the outer covering of nutmeg, is more delicate in flavour than nutmeg; it tastes like a combination of pepper and cinnamon. It is added to the desserts for the flavour and is used in small quantities in *garam masala*. It is rich in minerals like calcium, magnesium, phosphorus, manganese, zinc, copper and iron and in several vitamins like Vitamin A, C, B1 and B2. It is hot in constitution and balances *vata* and *kapha doshas*. It removes mucus, improves skin tone, complexion, taste and appetite and is tonic for heart. It is also anti-bacterial, anti-viral, anti-cancer, anti-inflammatory, anti-diabetes and hepatoprotective.
- 18. Mint (पुदीना *pudina*):** The mint leaves, fresh or dried, are used by Indians largely in preparing various beverages and chutney. The leaves have a warm, fresh, aromatic, sweet flavour with a cool after-taste. Mint has the quality to pacify all the three *doshas* and chiefly manages the *Pitta dosha*. It aids in weight loss, digestion and skin care, treats asthma and common cold, cures headache, improves brain power, masks bad breath, eases symptoms of morning sickness or nausea and beats stress and depression.

19. **Mustard (सरसों *sarason*):** In Indian households mustard seeds are used as a spice to flavour curries and pickles. Green mustard leaves are used to prepare curry. Mustard oil is used for frying various edibles and cuisines. It decreases *vata* and *pitta* and increases *kapha*. It is known for its high anti-inflammatory effects. The high source of magnesium in mustard seeds helps reducing the severity of asthma attacks and certain symptoms of rheumatoid arthritis, reducing weight, controls cholesterol and diabetes and lowering blood pressure.
20. **Nutmeg (जायफल *jayaphal*):** Nutty and slightly sweet, nutmeg is an intense spice that has a strong and distinct aroma. It is an ingredient in the spice blend, *garam masala*. In Indian cuisine, nutmeg is used in many sweet as well as savoury dishes, predominantly in Mughlai cuisine. It contains powerful anti-inflammatory plant compounds that act as antioxidants. It is a *kapha* and *vata* dosha suppressant. It is valued for its ability to relieve pain, soothe indigestion, detoxify the body, boost skin health, reduce insomnia, increase immune system function and improve blood circulation.
21. **Saffron (केसर *kesar*):** It is one the costliest spices in the World and hence it is used only on special occasions in the Indian households. It smells a bit like sweet hay and contributes a luminous yellow-orange colouring to foods. It balances the *Vata*, *Pitta* and *Kapha doshas* in our body. It has anti-carcinogenic, anti-mutagenic, immunomodulating, and antioxidant-like properties. It increases appetite but reduces indigestion, diarrhoea, vomiting and acidity. It is also considered to be a cardiac tonic.
22. **Turmeric (हल्दी *haldi*):** Turmeric powder is a very common spice in Indian households. It imparts a golden yellow colour, earthy aroma and pungent and slightly bitter flavour to foods. It is used mostly in savoury and sweet dishes. It is another popular Ayurvedic remedy. It is valued for its anti-oxidant, anti-tumoral, anti-microbial, anti-inflammatory, anti-hepatotoxic, anti-hyperlipidaemia, and insect repellent effects. It is widely used to heal wounds and cuts. It is also used in anaemia, inflammatory conditions and skin diseases.

The spices because of their wide uses, appeal and acceptance have attracted the attention of the world towards India and the Far East. In fact, the European desire to have an easy access to the Indian spices led to the discovery of a new sea route rounding Africa from Western Europe to India in 1498. It changed the face of the world for ever. It left an indelible impact on the world; it resulted in the proclamation of the King Manuel of Portugal as the 'Lord of the Navigation, Conquest and Commerce of Ethiopia, Arabia, Persia and India' and he soon became "the wealthiest ruler of Europe" (Saraiva, 334) and earned for himself the sobriquet of "the Spice King". The import of this appellation can be gauged from the following remark of George Birdwood that amplifies the power relation between spices and the rulers: "...the history of modern Europe, and emphatically of England, is the history of the quest of the aromatic gum resins and balsams, and condiments and spices, of India, Further [sic] India, and the Indian Archipelago" (Birdwood, 101)

Of late so many researches¹⁰⁸ debunking the time-tested claims about the good effects of the spices have appeared. It could be a fall out of the rivalry Modern

medical system, backed by the powerful lobby of the multi-billionaire modern Pharma industry, has with Indian traditional systems (spices included) because of their value in terms of healthy solutions, number of the followers, huge Indian population and money. However, the undeterred Indians continue with their habits and keep on maintaining their health using the natural gifts. Even during the Corona-2019/20 crisis Indians have emerged victorious without much monetary investment as compared to other countries. This may be attributed to the natural immunisation of Indians through Indian kitchen pharmacopeia though currently there is no authentic study to (dis)prove this claim.

Ayurveda and Epidemics

In Ayurveda the term *janapadodhvansa* is a generic term for natural and man-made calamities. There is a full chapter devoted to this issue under the title "*Janapadodhvasaniya Vimana*" in *Charak Samhita (Vimana Sthana, Chapter 3)*. It deals with the causes of the environmental calamities (goes beyond epidemics), leading to annihilation of communities along with their remedial measures. An epidemic affects all those individuals who irrespective of their individualistic characteristics in constitution (humour and skeleton), dietary habits, physical strength, vitality, habits, psychic make up and age are not able to sustain the stress caused by the environmental factors and therefore are affected by this phenomenon. In *Ashtangsangraha*, the concept of *janapadodhvansa* has been described under the chapter entitled *Viruddhanna Vijnaniyam (Ashtangsangraha, Sutra Sthana Chapter 9)*. *Sushruta* refers to the concept of *janapadodhvansa* while discussing seasonal regimen (*ritucharya*) under the title "*Maraka*" (*Sushruta Smahita, Sutra Sthana 6:17*). He uses different terms for them like, *Aagantuj* (exogenous disease), *Kalbalpravrutta* (ecological disease), *Adhidaivik* (Natural/ Seasonal) and *Aadhibhotik* (caused by environmental stresses). These diseases may be

1. due to abnormal and normal season (*Kalakrut-Vyapann rutukrit* and *Avyapann rutukrit*)
2. caused by supernatural agencies like lightning and thunder (*Daivalavalapravrut-Vidyut-asanikrut*) and by evil spirits (*Pisachakrut*)
3. infectious and idiopathic and functional - timely and untimely (*Samsargaj and Akasmik Swabhavavalakrut-Kalakrut* and *Akalkrut*)

According to *Mahrishi Charak* contamination in any one or more of the following four environmental factors in progressive order on the basis of their indispensability - air (*vayu*), water (*udaka*), land (*desha*), and season (*kala*) - results in an outbreak of an epidemic. *Charak* writes that it is easier to correct the vitiation of *vayu*, *udaka* and *desha*, than of *udaka*, *desha* and *kala*. (*Charak Samhita, Vimana Sthana 3: 10-11*)¹⁰⁹ *Charak* tells the following causes of the vitiation of the above factors: the sinful acts (*Adharma*) committed during an individual's present life and the past lives, intellectual errors (*prajnaparadha*), non-performing or shirking from one's religious duties and the curses by the elders, the wise, the nobility, the sages and the preceptors. Large scale deaths also come from violence perpetrated attacks on or by the enemies; the root causes of this sort of violence are excessive greed (*lobha*), anger (*krodha*), attachment (*moha*), and disregarding the weak.

Charak further says that the life span of all living beings depends on the proper coordination of two factors, namely, *daiva* (divine/pre-determined) and *purushakara* (human effort). *Daiva* means one's own deeds in the previous life while *purushakara* stands for one's actions in this life. Therefore, the one who follows a wholesome regimen and who has collected and processed proper medicaments (before the calamities) is likely to survive the hard times. Besides, Charak suggests the following do's and don'ts:

Do's: Truthfulness, compassion for living beings, charity, sacrifices, worshipping God, observance of right conduct, tranquillity, prophylactic protection of oneself and seeking one's own good, residing in a wholesome country, practicing celibacy (*brahmacharya*), rendering service to the celibates, discussing religious scriptures, constantly associating with the righteous, the well disposed and with those who are approved of by the elders - all this with a view to protecting life has been termed 'medicine' to those who are not destined to die in that critical time. (*Charak Samhita, Vimana Sthana* 3: 12-18)¹¹⁰

"One should abstain from excessive, negative and perverted use of time, actions, and senses. It is important to control emotions, not suppress the natural urges (to pass bodily wastes), and avoid over-exertion. One should resort to the right and gradual habituation (and not a rapid or quick adoption) to behaviour and dietetic articles which are antagonistic to the prevailing region, season and one's own constitution." One should suppress the urges that need to be controlled (*Charak Samhita, Vimana Sthana* 3: 36, 38)¹¹¹

Don'ts: "One should not have excessive (of one's own digestive power or *agni*) and irregular meals, an irregular posture of the body, an excessive indulgence in sex and an evil or wicked company; one should not suppress the manifested natural urges and should not avoid proper treatment and medicines if afflicted with an injury, a poison, wind and fire, a disease or with evil spirits (germs)" (*Charak Samhita, Vimana Sthana* 3: 37-38)¹¹²

The therapeutic modalities are incorporated in the disease prevention protocol in *Ashtang Hridayam*. (*Ashtang Hridayam, Sutra Sthana*, chapter 4) Maharishi Charak suggests that in order to meet the exigency of epidemics herbs possessing good quality of taste (*rasa*), potency (*veerya*), metabolism of diet and drugs (*vipaka*) and specific attribute (*prabhava*) should be collected well in advance, before the signs of the epidemic start appearing. The principle of treatment according to Charak should be the administration of antagonistic therapies to their causes (vitiated *doshas*). (*Charak Samhita, Vimana Sthana* 3: 36, 41-42)¹¹³ Besides he has suggested three kinds of depletion (*Apatarpana*) [(viz., reducing therapy (*lamghana*), reducing therapy along with therapies for digestion of ama dosha (*lamghana pachana*) and elimination of vitiated *doshas* from the body (*doshavasechana*)] (*Charak Samhita, Vimana Sthana* 3: 43)¹¹⁴ and five kinds of elimination therapies (viz., emesis, purgation, enema- *niruha* and *anuvasana* types and *errhines*) followed by rejuvenation treatment (*rasayana chikitsa*) with medicinal herbs collected before the onset of epidemics as a remedy. (*Charak Samhita, Vimana Sthana* 3: 13-14)¹¹⁵

Ayurveda and Covid-19

Ayurveda is a way of life. So when one reads the Guidelines for *Ayurveda Practitioners for Covid 19* (<https://www.ayush.gov.in/docs/ayurved-guidlines.pdf>) one hardly comes across any new and special outline that has not been discussed above as the general principle of health. In Ayurveda, healthy drinks/foods, called *Svastha-hita-dravyas*¹¹⁶, are indicated in the form of *Rasayana* and *Vajikarana*. *Ojas* is considered to be responsible for immunity (*Vyadhikshamatva*). It is achieved by two approaches viz., *Vyadhi Bala Virodhitva* and *Vyadhyutpadaka Pratibandhakatva*. Among them *Vyadhibalavirodhitva* is achieved by improving the immunity of an individual's body, while *Vyadhyutpadaka Pratibandhakatva* is created by using specific recipes for the prevention of a disease. AYUSH protocol classifies the patients into two groups and accordingly some medicines have been suggested:

1st stage - *Swasa-Kasa* symptoms with Fever (*Jwara*) (COVID-19 positive or negative with mild symptoms)

2nd stage - *Vata-Kapha pradhan Jwara* (Fever) (COVID-19 positive with specific symptoms at moderate level)

The following twelve guidelines that are in sync with the WHO protocol have been issued by the Ministry of AYUSH:

1. Stay aware of the latest information on the COVID-19
2. Maintain Hygiene
3. Keep Social Distancing
4. Take additional care of elderly persons and children
5. COVID-19 positive women can breastfeed if they wish to do so.
6. DIET: Proper nutrition is to be ensured through freshly cooked hot food considering individuals digestive power. Intake of comfortable warm fluids boiled with medicinal herbs (preferably *Shunthi*, *Dalchini*, *Trikatu*) should be used as a regular drink to maintain hydration. Freshly prepared easily digestible, light diet (*Laghu-supachyaahara*) should be taken.
7. Cope up with stress as it is normal to feel stressed, scared or angry during the lockdown period.
8. Practice Yogasanas and Pranayama daily for at least 30 minutes.
9. Adequate sleep of 7-8 hours at night is essential and should be encouraged.
10. Avoid self-medication if any comorbidities exist; prescribed medicines are to be encouraged to be taken under supervision.
11. Seasonal regimen (*Ritucharya*) under the consultation / supervision of Ayurveda Physician should be encouraged.
12. Usage of adequate Personal Protective Equipment (PPE) during medical practice as advised by health care authorities is to be encouraged.

Accordingly some single drugs and formulations have been suggested for enhancing immunity. Besides, some Lifestyle Tips (*Dinacharya*) for boosting immunity have

been suggested. However, efforts to debunk this life style including Ayurveda unjustifiably continue particularly in the western media in the name of scientific thinking. (*See supra*)

Ayurveda and the Principles of Health Promotion

"Health promotion is the process of enabling people to increase control over, and to improve their health." (Health Promotion Glossary, 1998) Health promotion is comparatively a new idea in the West as it was initiated with the first International Conference on Health Promotion in Ottawa in 1986. The basic strategies for health promotion identified in the Ottawa Charter were: advocate (to boost the factors which encourage health), enable (allowing all people to achieve health equity) and mediate (through collaboration across all sectors). This is an integral approach that has traditionally been adopted by Indian society and the Ayurvedic system. Ayurveda fits into all the principles of Health Promotion proposed by WHO (who.int/news-room).

1. Ayurveda involves the population as a whole in the context of their everyday life, besides focusing on people at risk for specific diseases. It enables people to take control over, and responsibility for, their health as an important component of everyday life — both as spontaneous and organized action for health.
2. Ayurveda is directed towards action on the determinants or causes of health. Ayurveda works with a dose of cooperation of sectors beyond health services, reflecting the diversity of conditions which influence health. A government has least responsibility but tries to ensure a 'total' environment conducive to health, which is beyond the control of individuals and groups.
3. Ayurveda combines diverse but complementary methods and approaches, including communication, education, self-regulation, environmental and economic concerns, local resources, community support and spontaneous local activities against health hazards.
4. Ayurveda seeks an effective and concrete public participation by moulding behaviour on a dharmic model. This works on the principle of problem-defining and decision-making life-skills both individually and collectively.
5. Ayurveda is not only a medical service but it is an activity that combines health, environment and dharmic way of life in individual and social fields. The government should encourage it to bring stress (in fields like self-reliance, costly medication, law and order, physical, mental, social and spiritual health) under control.

Conclusion

The life-style of Indians revolves round the notion that they are not immortal beings as they are fed on the wisdom of the following lines of the *Bhagavadgita* (2:27)¹¹⁷ since childhood: "Death is certain for one who has been born, and rebirth is inevitable for one who has died. Therefore, one should not lament over the inevitable." In this light it is noticeable that most of the tips given above are mainly concerned with keeping one healthy and fit and preventing premature aging by

boosting immunity and improving digestion. The effort is directed at providing essential nutrients to our body without much expenditure. If one includes Yoga and Pranayam to one's daily routine one can stay healthy very easily without seeing a doctor. Consequently, it considerably brings down expenses on medicines/ doctors. "He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system." (*Bhagavadgita*, 6: 17) In fact the rules to keep a body healthy are so simple that even an animal knows/ practices them. Most of the things required to maintain one's good health are available abundantly and almost free of cost. This approach of keeping healthy is good for an individual and a society but bad for those who calculate the health of economy in terms of GDP and measure human index in terms of expenditure incurred on medicines. They value a surge in the sale of the Pharmaceutical products more as it implies a boost in the Pharma sector of the share market. In the economic terms this shows a growth of the economy which has a direct and positive impact on increasing the GDP. The Western economists consider it to be a good sign for booming economy; the modern Indians just ditto the opinion of their former colonial masters. For them, the increasing sale of medicines indicates that people are paying more attention to their health and increasing their work-capacity. To a traditional Indian it is quite a deplorable situation as it means more and more people are falling ill. There are some who cannot live without increasing GDP but there are also some others who say an individual or a society's health is more important than the growth in GDP for the increased growth of GDP is not the indicator of people's good health or their happiness.

In the light of the above discussion one may safely conclude that Ayurveda is a time-tested knowledge of health-care and may be adopted by all people without any sort of regimentation. The people of the world and the UNO, therefore, must start paying due attention and due respect to the traditional wisdom and should move forward with a scientific temperament shedding their biases, adopting whatever is good and discarding whatever is rotten, irrespective of the geographical location and origination. Let me end the entire discussion above with some of the wishes that Hindus make after their prayers:

May peace radiate there in the whole sky as well as in the vast ethereal space everywhere! / May peace reign all over this earth, in water and in all herbs, trees and creepers! / May peace flow over the whole universe! /May peace be in the Supreme Being Brahman! /And may there always exist in all peace and peace alone! /Aum peace, peace and peace to us and all beings!¹¹⁸

May the well-being of all people be protected by the powerful and mighty leaders with law and justice! /May the success be with all divinity and scholars, May all the worlds become happy!

Om, May all be happy! / May all be free from illness! / May all see what is auspicious! / May no one suffer! / Om peace, peace, peace!

May there be well-being in all! / May there be peace in all! / May there be fulfilment in all! / May there be auspiciousness in all! /Om peace, peace, peace!¹¹⁹

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Notes and References

1. The Germans are rising up against Bill Gates, demanding humanity wake up and reject the self-styled "world health dictator", as well as corrupt Big Pharma and the elite who are driving the world towards "global totalitarianism" and "slavery." (<https://newspunch.com/biggest-crowd-in-german-history-rises-up-against-bill-gates-and-big-pharma-in-berlin/?fbclid=IwAR0P8jQFbKV7XYV59M70voJoOWV1b4dQ0uV4k4uRF89k121rzc0rbQfNOzxY>)
2. Surgical science, known as Salya-tantra, was quite well developed in India. Sushruta is widely regarded as the father of Indian surgery. His work Sushruta Samhita is known for all aspects of general medicine, anatomical knowledge and the principles of surgery including fracture management and eye surgery. Sushruta has described surgery under eight heads: *Chedya* (excision), *Lekhya* (scarification), *Vedhya* (puncturing), *Esya* (exploration), *Ahrya* (extraction), *Vsraya* (evacuation), and *Sivya* (suturing). It lists over 300 surgical procedures and 120 surgical instruments in addition to the 1,120 diseases, injuries, conditions, and their treatments. His methods of Rhinoplasty, inoculation against small pox etc were practised in India even as late as the 18th Century AD, as mentioned by Dharampal in his book entitled *Indian Science and Technology in the Eighteenth Century*. The technique for Rhinoplasty as suggested by Sushruta has recently been used successfully to perform operations. (<https://www.patrika.com/science-tech-news/delhi-doctors-made-artificial-nose-using-3000-year-old-ayurvedic-sushrut-surgery-technique-1324077/>)
3. Ayurveda deals with the knowledge of the union of the body, the sense organs, the mind and the soul. So when an elderly person blesses the younger one with long life using words like *dirghāyusībhava* he wishes him a long life in union with all the above factors.
4. ayurvedyati bodhyati iti ayurvedah; ayusho vedah ayurvedah
5. *Sharirendriya satvatmasamyogo dhari jeevitam /nitygashchanu-bandhshch paryayaer ayu ruchchayte* (Charak Samhita, Sutra Sthana 1: 42)
6. *rushayashca Bharadvajajagruhistam prajahitam| dirghamayushcikirshanto vedam vardhanamayushah||27|| maharshayaste dadrushuryathavajj~janacakshusha | samanyam ca vishesham ca gunan dravyani karma ca ||28|| samavayam ca taji~jatva tantroktam vidhimasthitah| lebhire paramam sharma jivitam capyanitvaram ||29||* (Charak Samhita, Sutra Sthana 1: 27-29)
7. *Tadayurvedatityayurvedah; kathamiti chet ? uchyate- svalakshanatah sukhasukhato hitahitatah pramana pramanatahsha, yatashchayu shyanya*

nayushyani cha dravyagunakarmani vedayatatyatopyayurvedah | Tatrayushyanya nayushyani cha dravyagunakarmani kevalenopadekshyante tantrena (Charaka Samhita, Sutra Sthan, 30:23)

8. *Hitahitam sukham dukhamayustasya hithitam. Manam cha tachcha yatraokta mayurvedah sa uchiyate? (Charaka Samhita, Sutra Sthana 1:41)*
9. A similar list appears in Ashtang Hridayam: "*Kaaya baala graha urdhvaanga shalya damshtira jara vrshan Ashtau angaani tasyaahuh chikitsa yeshu samshrita.*" (Ashtang Hridayam, Sutra Sthana 1:5-6)
10. (Charaka Samhita, Sutra Sthana 1:123)
11. अष्टाङ्गसंग्रह
12. अष्टाङ्गहृदयसंहिता
13. World Health Organization. Regional Office for Europe (1984). Health Promotion: A Discussion Document on the Concept and Principles: Summary Report of the Working Group on Concept and Principles of Health Promotion, Copenhagen, 9-13 July 1984 (ICP/HSR 602(m01)5 p). Copenhagen: WHO Regional Office for Europe. <https://apps.who.int/iris/handle/10665/107835>
14. *Basic Documents*, Forty-ninth edition, including amendments adopted up to 31 May 2019, 2020, p.1. https://apps.who.int/gb/bd/pdf_files/BD_49th-en.pdf
15. Machteld Huber and colleague have challenged this definition on three counts: i) it unintentionally contributes to the medicalisation of society as the requirement for complete health ii) Ageing with chronic illnesses has become the norm but the WHO definition is counterproductive as it declares people with chronic diseases and disabilities definitively ill. iii) the definition is impracticable, because 'complete' is neither operational nor measurable. (BMJ 2011; 343:d4163 doi: 10.1136/bmj.d4163) The fall outs of the WHO definition are: i) unintentional medicalisation of society has gone up ii) diseases are being redefined by the medical technology and drug industries, in association with professional organisations, to expand the scope of the healthcare system (iii) New screening technologies detect abnormalities at levels that might never cause illness and pharmaceutical companies produce drugs for "conditions" not previously defined as health problems." (https://commmed.vcu.edu/IntroPH/Introduction/2011/defHtlhjul11_BMJ.html) Precluding the above objections Norman Sartorius in his article "The Meanings of Health and its Promotion" writes: "... three types of definition of health seem to be possible and are used. The first is that health is the absence of any disease or impairment. The second is that health is a state that allows the individual to adequately cope with all demands of daily life (implying also the absence of disease and impairment). The third definition states that health is a state of balance, an equilibrium that an individual has established within himself and between himself and his social and physical environment." (Croat Med J. 2006 Aug; 47(4): 662-664.) (https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2080455/#:~:text=Today%20C%20three%20types%20of%20definition,absence20of%20disease%20and%20impairment)).
16. The following statement in a WHO draft thus represents only a half truth: "Thus health is defined as, "a state of complete well-being, physical, mental, social, and spiritual, and not merely the absence of disease or infirmity". em_rc45_14_en.pdf (944.1Kb) Draft Regional Health-for-all Policy and Strategy for the Twenty-First Century. World Health Organization Regional Office for the Eastern Mediterranean.

17. "During the Thirty-sixth World Health Assembly, the Director-General suggested that the spiritual dimension in health be considered and prepared some "reflections" for discussion by the Board (4). This spiritual dimension, which was incorporated at the following Health Assembly into resolution WHA37.13, implies "a phenomenon that is not material in nature but belongs to the realm of ideas, beliefs, values and ethics that have arisen in the minds and conscience of human beings, particularly ennobling ideas". One such idea was the concept of health for all, one that was greatly influenced by such qualities "as a sense of decency, empathy with the world's health underprivileged, compassion, and the desire for social justice regarding health". The health-for-all call for a "socially productive life" had a non-material connotation, as a prerequisite for social productivity is "awareness by people and communities of the factors affecting their health as well as their involvement in shaping their own health destiny". This involvement could only proceed "in ways that are commensurate with their value systems, their beliefs, their attitudes and their customs". Resolution WHA31.13 invited Member States to consider including in their health-for-all strategies a spiritual dimension as defined in this resolution in accordance with their own social and cultural patterns. Subsequent developments in the health-for-all strategies are evaluated below." (The Fourth Ten Years of the World Health Organization: 1978-1987, World Health Organization, 2011, p.15.) https://apps.who.int/iris/bitstream/handle/10665/44644/9789241564298_eng.pdf?sequence=1 Downloaded / Checked.]
18. Director General of Health Services, Ministry of Health and Family Welfare, Govt of India, New Delhi.
19. World Health Organization, Regional Office for South-East Asia. (1984). "Spiritual Aspects of Health". New Delhi: WHO Regional Office for South-East Asia. <https://apps.who.int/iris/handle/10665/127378>
20. World Health Organization, Executive Board, Seventy-Third Session, Geneva, 11-20 January 1984, Resolutions And Decisions, EB73/1984/REC/1, p. 23. https://apps.who.int/iris/bitstream/handle/10665/160616/EB73_1984-REC-1_eng.pdf
"WHA37.13 The spiritual dimension in the Global Strategy for Health for All by the Year 2000 The Thirty-seventh World Health Assembly, Having considered the Director-General's report on the spiritual dimension in the Global Strategy for Health for All by the Year 20001 and the recommendation of the Executive Board thereon contained in resolution ??73.R3; Understanding the spiritual dimension to imply a phenomenon that is not material in nature but belongs to the realm of ideas, beliefs, values and ethics that have arisen in the minds and conscience of human beings, particularly ennobling ideas; 1. Thanks the Director- General for his report and the Executive Board for its recommendation; 2. Concurs with the reflections contained in the report; 3. Notes that ennobling ideas have given rise to health ideals which have led to a practical strategy for health for all that aims at attaining a goal that has both a material and non- material component; 4. Recognizes that if the material component of the strategy can be provided to people, the non-material or spiritual one is something that has to arise within people and communities in keeping with their social and cultural patterns; 5. Considers that the realization of the health ideals that form the moral basis of the goal of health for all by the year 2000 will

- itself contribute to people's feelings of well-being; 6. Recognizes that the spiritual dimension plays a great role in motivating people's achievement in all aspects of life; 7. Affirms that ennobling ideas have not only stimulated worldwide action for health but have also given to health, as defined in WHO's Constitution, an added spiritual dimension; 8. Invites Member States to consider including in their strategies for health for all a spiritual dimension as defined in this resolution in accordance with their social and cultural patterns. Hbk Res., Vol. II (5th ed.), 1.1 (Twelfth plenary meeting, 15 May 1984 - Committee A, first report)" (Thirty- Seventh World Health Assembly, Geneva, 7 -17 May 1984, Resolutions and Decisions, Annexes, WHA37/1984/REC/1, p.6) https://apps.who.int/iris/bitstream/handle/10665/160772/WHA37_1984-REC-1_eng.pdf?sequence=1&isAllowed=y
21. Draft Regional Health-For-All Policy And Strategy for the Twenty-First Century, World Health Organization Regional Office for the Eastern Mediterranean. Forty-fifth Session, Agenda item 15, EM/RC45/14, p.1, https://applications.emro.who.int/docs/em_rc45_14_en.pdf
 22. The Fourth Ten Years of the World Health Organization: 1978-1987. Geneva: World Health Organization, 2011, https://apps.who.int/iris/bitstream/handle/10665/44644/9789241564298_eng.pdf?sequence=1)
 23. HFA is a health organisation, set up by Bill Gates in war-torn areas like Syria and Africa, which came into existence on 4 January 2004.
 24. Review of the Constitution of the World Health Organization: Report of the Executive Board Special Group. 101st Session. Agenda Item 7.3. 22 January 1998. Geneva: World Health Organization., https://apps.who.int/gb/archive/pdf_files/EB101/pdfangl/angr2.pdf
 25. Agenda 21. Clause 6.23, p. 37 United Nations Conference on Environment and Development. Rio de Janeiro, 1992] *swaasmin tishthati iti swasthah*
 26. *sharirendriyasattvatmasamyogo dhari jivitam|nityagashcanubandhashca paryayairayurucyate|42|* The conjunction of body (*Shareera*), sense organs (*Indriya*), mind (*Satva*) and soul (*Atma*) is called life (*Ayu*) (*Charak Samhita, Sutra Sthana 1:42*)
 27. *samamarnsapramariastu samasarnhanano narah drdhendriyo vikaranarn na balenabhibhuyate/ ksutpipasatapapasahah shitavyayamasarnsahah samapakta samajarah samamamsacayo matah* (*Charak Samhita, Sutra Sthana 21:18-19*) A person with a balanced proportion of muscles, compactness of the body and firmness in sense organs is not overcome by the onslaught of disorders. Such persons can tolerate hunger, thirst, the heat of the sun, cold and physical exercise. Their digestion, assimilation of food and muscle metabolism is in a state of equilibrium. [18-19] (*Charak Samhita, Sutra Sthana 21:18-19*)
 28. "*Doshaadhatumalmulam hi shareeram*" (*Sushruta Samhita, Sutra Sthan 15: 3*)
 29. *tridosha* (three primary life forces): *vata*, *pitta* and *kapha*
 30. *Sapta Dhatu* (seven types of tissues): *rasa*, *rakt*, *maans*, *meda*, *asthi*, *majja* and *shukra*
 31. *Trimala* (three types of excretions): *Mutra*, *Purish* and *Sweda*
 32. *Samadosha*, *samagnischa*, *samadhatu malakriyaha*, *Prasanna atmenindriya manaha Swasthya ityabhidheeyate* (*Sushrut Samhita, Sutra Sthana 15:10*)

33. *sattvamatma shariram ca trayametattridandavat|lokastishthati samyogattatra sarvam pratishthitam ||46||/ sa pumamshcetanam tacca taccadhikaranam smrutam|vedasyasya, tadartham hi vedo~ayam samprakashitah||47||* Mind, soul and body- these three are like a tripod. By their conjunction, existence of the living world is sustained. It is the substratum for everything which presently exists. This conjugation is termed as Purusha (holistic human being) and Chetana (sentient). It is the adhikarana (subject matter) for Ayurveda. Knowledge of Ayurveda is promulgated for the sake of this conjugation only. [46-47] (*Charak Samhita, Sutra Sthana 1: 46-47*)
34. *svasthyarakshanamaturasya vikaraprashamanam ca||26||* (*Charak Samhita, Sutra Sthana 30:26*)
35. *Shariram Vyadhi Mandiram*
36. *Panchkarma* refers to five basic Shodhanas (detoxification techniques) viz. *Vamana* (therapeutic vomiting or emesis), *Virechan* (purgation), *Basti* (enema), *Nasya* (elimination of toxins through the nose) and *Rakta Moksha* (detoxification of the blood) are generally preceded by *Udvaartana* (Lymphatic massage), *snehan* (warm oil massage) and *svedana* (Herbal steam therapy for sweating). Oil massage also makes the superficial and deep tissues soft and supple, thus helping to remove stress and nourish the nervous system. Svedana is sweating and is given every day immediately following the snehan. Snehan and Svedana help the toxins to move towards the gastrointestinal tract.
37. *iha khalu purushenanupahatasattvabuddhipaurushaparakramena hitamiha camushmimshca lokesamanupashyata tisra eshanah paryeshtavya bhavanti| tadyatha- pranaishana, dhanaishana, paralokaishaneti||3||* (*Charak Samhita, Sutra Sthana 11:3*)
38. *dharmarthakama-mokshanamarogyam mulam uttamam* (*Charak Samhita, Sutra Sthana, 1:15*) *Ayu kaamayamaanen dharmarthsukhsadhnam I ayurvedopadesheshu vidheyh paramadrh II* (*Ashtang Hridayam, 1.2*)
39. *tatra vyadhiramayo gada ata~gko yakshma jvaro vikaro roga ityanarthantaram||5||* (*Charak Samhita, Nidana Sthana 1:5*)
40. *iha khalu heturnimittamayatanam karta karanam pratyayah samutthanam nidanamityanarthantaram| tattrividham- asatmyendriyarthasamyogah, praj~japaradhah, parinamashceti||3||* (*Charak Samhita, Nidana Sthana 1:3*)
41. *sankshepatah kriyayogo nidanparivarjanam* (*Sushruta Samhita, Uttaratantra 1: 25*)
42. *trayo roga iti- nijagantumanasah| tatra nijah shariradoshasamutthah, aganturbhutavishavayvagnisampraharadisamutthah, manasahpunarishtasya labhallabhaccanishtasyopajayate||45||* There are three types of diseases - Nija (endogenous), agantuja (exogenous) and manasa (psychological). (*Charak Samhita, Sutra Sthana 11: 45*) In the popular lore they are known as *daihiik*, *daivik* and *bhautik tapa*.
43. *atastrividha vyadhyah pradurbhavanti- agneyah, saumyah, vayavyashca; dvidividhashcapare- rajasah, tamasashca||4||* (*Charak Samhita, Nidana Sthana 1:4*)
44. *na canativruttasattvadoshanamadoshairapunarbhavo dharmadvareshupadishyate ||28||* (*Charak Samhita, Sutra Sthana 11: 28*)

45. *tatra buddhimata manasavyadhiparitenapi sata buddhya hitahitamavekshya vekshya dharmarthakamanamahitanamanupasevane hitanam copasevane prayatitavyam, na hyantarena loketrayametamanasam ki-jcinnishpadyate sukham va dukkham va; tasmadetaccanushttheyam-tadvidyanam copasevane prayatitavyam, atmadeshakulakalabalashaktij~jane yathavacceti||46|| bhavati catra- manasam prati bhaishajyam trivargasyanvavekshanam | tadvidyaseva vij~janamatmadinam ca sarvashah ||47|| (Charak Samhita, Sutra Sthana 11: 46-47)*
46. *dhidhrutismrutivibhramshah sampraptih kalakarmanam| asatmyarthagamashceti j~jatavya dukkhahetavah ||98|| (Charak Samhita, Sharira Sthana 1: 98)*
47. *praj~japaradho vishamastatha~artha hetustrutiyah parinamakalah| sarvamayanam trividha ca shantirj~janarthakalah samayogayuktah||40|| (Charak Samhita, Sharira Sthana 2: 40)*
48. *ityasatmyaındriyarthasamyogah prajnaparadhah parinamashcheti tryistrividh viklpa hetvo vikaranam; samyogayuktastu prakrithetvobhavanti [43] (Charak Samhita, Sutra Sthana 11: 43)*
49. *dharmyah kriya harshanimittamuktastato~anyatha shokavasham nayanti| sharirasattvaprabhavastu rogastayoravruttya na bhavanti bhuyah||41|| (Charak Samhita, Sharira Sthana 2: 41)*
50. *trividha bhishaja iti- bhishakchadmacarah santi santyeke siddhasadhitah| santi vaidyagunairyuktastrividha bhishajo bhuvi||50 (Charak Samhita, Sutra Sthana 11:50)*
51. *dhidhrutismrutivibhrashtah karma yat kurute~ashubham| praj~japaradham tam vidyat sarvadoshaprakopanam||102|| (Charak Samhita, Sharira Sthana 1: 102)*
52. *prashamyatyaushadhaih purvo daivayuktivyapashrayaih/ manaso j~janavij~janadhairyasmrutisamadhibhih||58|| (Charak Samhita, Sutra Sthana 1:58)*
53. *trividhamaushadhamiti- daivavyapashrayam, yuktivyapashrayam, sattvavajayashca| tatra daivavyapashrayam-mantraushadhimanima~ggalabalyupahara homaniyama prayashcittopavasasvastyayana pranipata gamanadi, yuktivyapashrayam- punaraharaushadhadravayanam yojana, sattvavajayah- punarahitebhyo~ arthebhyomanonigraha||54|| (Charak Samhita, Sutra Sthana 11:54)*
54. *shariradoshaprakope khalu shariramevashritya prayashastrividhamaushadhamic chanti- antahparimarjanam,bahihparimarjanam, shastrapranidhanam ceti| tatrantahparimarjanam yadantahshariramanu pravishyaushadha maharaja tavyadhin pramarshiti, yatpunarbahihsparshamashrityabhyah~ ggasvedapradeha parishekonmardanadyairamayan pramarshititadbahih parimarjanam, shastra pranidhanampunash chedanabhedanavya dhanadarana lekhanotpatana pracchanasivanaishanaksha rajalaukasashceti||55|| (Charak Samhita, Sutra Sthana 11:55)*
55. *naro hitaharaviharasevi samikshyakari vishayeshvasaktah| data samah satyaparah kshamavanaptopasevi ca bhavatyarogah||46|| matirvacah karma suksmanubandham sattvam vidheyam vishada ca buddhih| j~janam tapastatparata ca yoge yasyasti tam nanupatanti rogah||47|| (Charak Samhita, Sharira Sthana 2: 46-47)*
56. *sarvada sarvabhavanam samanyam vrudhikaranam | hrasaheturvisheshashca, ... ||44||/ samanyamekatvakaram, visheshastu pruthaktvakrut ||45|| (Charak Samhita, Sutra Sthana 1: 44-45)*

57. "Doshaadhatumalmulam hi shareeram" (Sushruta Samhita, Sutra Sthana 15: 3)
58. The Greek Hippocratic medicine talks of the four humours viz. black bile, yellow bile, phlegm, and blood.
59. *Dhrati Kshama Damah Asteyam Shouchamindriyanigrhah/ Dhi vidya satyamakrodho dashakam dharma lakshanam*"The ten essential characteristics of dharma are: patience, forgiveness, piety or self-control, honesty, holiness, control of the senses, reason, knowledge or learning, truthfulness and absence of anger. (Manusmriti VI: 92)
60. *nityam hitaharviharsevi sameekshyakari vishyeshvasaktah data samah stayparah kshmavanaptopsevi cha bhavtyahrogah datasamah satyaparh kshmavan, aaptopsevi cha bhavtyah roga* (Ashtang Hridayam, Sutra Sthana 4: 36)
61. *tasyashitadyadaharadbalam varnashca vardhate| yasyartusatmyam viditam ceshtaharavyapashrayam||3||* (Charaka Samhita, Sutra Sthana, 6:3)
62. *Sutra Sthana) brahme muhurte budhyet swastho raksharthamayushah* (Bhavpakash 1/24) Brahma means knowledge; the time to seek knowledge is called *Brahm Muhurta* *varnam keertim matim lakshmim swasthyamayushch vindati ? brahme muhurte sanjagrachhiyam va pankajam yatha //* (Bhaisjyasar 93)
63. *shariyayas janakam karma vyaayaam uchyate* (Arunadatta's commentary on Ashtang Hridayam, Sutra Sthana 2.14)
64. *Langhvam karmasamarthyam deeptosmimardesah kshyah/ vibhaktghangatratvam vyayamadupajayte* (Ashtang Hridayam, Sutra Sthana 2.10)
65. *mandameva tato anyada //* (Ashtang Hridayam, Sutra Sthana 2.11)
66. *abhyangamaacharennityan sa jara-shram-vaataha./ drshti-prasaad-pushtaayuh svapnasutvaktvadaadhyekrt.* (Ashtang Hridayam, Sutra Sthana 2.8)
67. *Shirah: shravanapadeshu tam visheshen shielayet | vajryobhayangah kaphgrist kritsanshuddhi ajir nibhih* (Ashtang Hridayam, Sutra Sthana 2.9)
68. *uvdartanam kashayadi churnaigatrodhdarshanam,* (Hemadri's commentary on Ashtang Hridayam, Sutra Sthana 2.15)
69. *udvartan kaphahar manasah pravilaayanam. sthireekaranamangaanaan tvakprasaadakar param.* (Ashtang Hridayam, Sutra Sthana 2.15)
70. boiled and filtered decoction of herbs, used for the therapeutics
71. *hanvorbalam svarabalam vadanopacayah parah| syat param ca rasaj-janamanne ca ruciruttama||78||/na casya kanthashoshah syannaushthayoh sphutanadbhayam| na ca dantah kshayam yanti drudhamula bhavanti ca||79||/na shulyante na camlena hrushyante bhakshayanti ca| paranapi kharan bhakshyamstailagandusha dharanat||80||* (Charak Samhita, Sutra Sthana 5: 78-80)
72. *kim vasasaivam na vicharaniyam vasah pradhanam khalu yogyatayah ?/ pitambaram vikshya dadau tanujam digambaram vikshya visham samudrah ?* (Subhashitaratna-bhandagaram. verse 888, p.174) One should not think that dressing is immaterial; the first indicator of one's merit is one's dress; seeing that Vishnu was wearing yellow/gold, the Ocean (King) gave him his daughter Lakshmi and poison to naked Shiva who had smeared his body with ash.
73. *prasushte vinmutre hridi suvimle doshe swapathge vishuddhe cha udgare kshudupgamne vate anusarit tatha agnavudrikte vishad karne dehe cha sulghau prayunjit aaharm vidhi niyमितam, kallah sa hi matah* The ideal time for having

one's meals is after the elimination of feces and urine, when the mind is clean (devoid of emotions), when the *tri-doshas* (humours) are moving in the appropriate direction (functioning normally), when belching are pure (without and foul smell or taste), when hunger is well manifest, when the flatus is moving downward easily, when the digestive activity is keen, when all the sense organs are pleasantly active, and when the body is light. Food should be consumed observing the rules and procedures of taking food. (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 55) A similar idea has been expressed in *Sushrut Samhita (Uttartantram* 64:84): One should not take incompatible (*viruddha*) foods and food in excess (*adhyashana*) and food over previously undigested meal (*ajeerna ashana*). *viruddha adhyashana jeernasheelino vishlakshnam* (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 13)

74. *annen kukshdhrvanshau paneneikam prapuryet ashrayam pavnadeenam chaturthamavsheshyet* Two parts of the stomach (half of its capacity) should be filled with solid foods, one part by liquids and the remaining one part should be kept vacant for accommodating air etc. (*Ashtang Hridaya Samhita, Sutra Sthana* 8:46); Maharishi Charak has suggested a slightly different proportion: *trividham kukshau sthapyedavakashamshamaharasyaharamupa- yu~jjanah; tadyatha-ekamavakashamsham murtanamaharavikaranam, ekam dravanam, ekam punarvatapittashleshmanam; etavatim hyaharamatramupayu~jjano namatraharamam ki~jcidadshubham prapnoti*||3|| *of the three parts of a stomach one part should be filled up with solid food-items, one by liquid food-items and the third be left left for the (movement of) vata, pitta and kapha.* (*Charak Samhita, Vimana Sthana* 2:3).
75. *naratnapanirnasnato nopahatavasa najapitva nahutva devatabhyo nanirupya pitrubhyo nadattva gurubhyo natithibhyo nopashritebhyo napunyagandho namalinaprakshalita panipadavadano nashuddhamukho noda~gmukho na vimana nabhaktashishta shucikshudhitaparicarao na patrishvamedhyasu nadeshe nakalenakirne nadattva~ agramagnaye naprokshitam prokshanodakairna mantrairanabhimantritam na kutsayanna kutsitam na pratikulo pahitamannama dadita, naparyushitamanyatra mamsaharitakashushka shakaphalabhakshyebhyah, nasheshabhuk syadanyatra dadhimadhula vanasaktusarpibhyah, na naktam dadhibhu~jjita, na saktuneka nashniyanna nishi na bhuktvā na bahunna dvimodakantaritat, na chittva dvijairbha kshayer*||20|| (*Charak Samhita, Sutra Sthana*, 8:20); dhautpadkaranam (*Ashtang Hridaya, Sutra Sthana* 8: 35-38)
76. *shad-rasam madhura-prayam nati-druta-vilambitam* |/*snata? kshud-van vivikta-stho dhauta-pada-karananah* || 36 ||/*tarpayitva pitrin devan atithin balakan guran* |/*pratyavekshya tirashco pi pratipanna-parigrahan* || 37 ||/*samikshya samyag atmanam a-nindann a-bruvan dravam* | *ishtam ishtaih sahashriyaniyach chuci-bhakta-janahritam* || 38 ||/*(Ashtang Hridaya Samhita, Sutra Sthana* 8: 35-38)
77. *bisekshumochchochamramodkotkarikadikam adyadravyam guru snigdam swadu mandam sthiram purah vipritmatschante madhye amllavanotkatam* (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 45)
78. *vipareetam yadannasya guneih syadvirodhi cha anupanam samisen, sarvada tatprashasyate* (*Ashtang Hridaya Samhita, Sutra Sthana* 8: 51)
79. A herbal powder; literally "three fruits"; a mixture of equal parts of the dried fruits of the three plants viz. *Amla* (Indian gooseberry, *Embllica officinalis*), *Bibhitaki* (*Terminalia bellirica*), *Haritaki* (*Terminalia chebula*).

80. *triphalam madhusarpibharyam nishi netrabalaya cha swasthayanuvrittikridyachh rogochchedkaram cha yat* (Ashtang Hridaya Samhita, Sutra Sthana 8:44)
81. *ajalpannahasan tanmana bhunjita; jalpato hasatonyamanaso va bhunjanasya ta eva hi dosha bhavanti, ya evatidrutamashnatah; tasmadajalpannahasa?stanmana bhunjita* || 25.9 || (Charaka-samhita, Vimana Sthana 1: 25.9)
82. *bhojanam trinkeshadijushtamushnikritam punah shkavarannbhuyishtha matyushnalavanam tyajet* (Ashtang Hridaya Samhita, Sutra Sthana 8: 39)
83. *yanam plavanvahnam* (Ashtang Hridaya Samhita, Sutra Sthana 8: 54)
84. *yallāghavāya kārśyāya tallamghanam* / (Hemadri's commentary on Ashtang Hridaya Samhita, Sutra Sthana 14.2)
85. *vimalendriyata sargo malanam laghavam ruchih / kshutritsahodayah shuddhhridayodgarkantha* //17// *vyadhimardavamutsahstandranashashch lamghite unapekshitmatradisevite kurutastu te* (Ashtang Hridayam, Sutra Sthana 14.7)
86. *sauvirama~jjanam nityam hitamakshnoh prayojayet* | *pa~jcaratre~ashtaratre va sravanarthe rasa~jjanam* || 15 || (Charak Samhita, Sutra Sthana 5: 15)
87. Here are some samples of do's and don'ts codified by Ghagh and others in Hindi, in verse forms:

Dinacharya

- प्रातः काल करै अस्नाना, रोग-दोष एकौ नई आना!
- प्रात समै खटिया स उठकै, पियै तुरन्तै पानी; कबहुँ घर मा वैद न अइहै, बात घाघ कै जानि!!
- खाय कै मूतै, सूतै बाउं, काय कौं वैद बसाबै गाउं!
- मोटी दतुअन जो करै, भूनी हर चबाय; दूद-बयारी जो करै, उन घर वैद न जायु!!
- आँखों में त्रिफला, दांतों में नोन, भूखा राखै, चौथा कोन!!

Diet regimen

- चैत गुड़ बैसाखे तेल, जेठे पन्थ असाढ़े बेल। सावन साग न भादों दही, क्वार करेला न कातिक मही।।
- अगहन जीरा पूसे धना, माघे मिश्री फागुन चना। ई बारह जो देय बचाय, वहि घर बैद कबौं न जाय।।
- चैत मास में नीम बेसहनी। बैसाके में खाय जइहनी।।
- जाको मारा चाहिए, बिन लाठी बिन घाव। वाको यही बताइए, घुड़ियाँ पूरी खाव।।
- क्वार करेला, चैत गुड़ भादों में जो मूली खाय; पैसा खोवै गांठ का रोग-झकोरा खाय!
- सावन हरै भादों चीत। क्वार मास गुड़ खायउ मीत।। कातिक मूली अगहन तेल। पूस में करै दूध से मेल।।

Ritucharya:

- चइत सोवै रोगी, बइसाख सोवै जोगी।जेठ सोवै राजा, असाढ़ सोवै अभागा॥
- जेठ मास जो दिन में सोवै।ओकर जर असाढ़ में रोवै॥
- माघ मास घिउ खींचरी खाय। फागुन उठि के प्रात नहाय॥
अँतरे खोंतरे डंडै करै।ताल नहाय ओस माँ परै॥दैव न मारै अपुवइ मरै।
- सावन ब्यारो जबतब कीजे-, भादों बाकौ नाम न लीजे;
- क्वारं मास के दो पखवारेजतन!! जतन से काटौ प्यारे-
- सावन में गुड खावै, सो मौहर बराबर पावै॥

Formulae for Daily Health Issues:

- जहाँ कहीं भी आपको,काँटा कोइ लग जाय।दूधी पीस लगाइये, काँटा बाहर आय॥
- मिश्री कत्था तनिक सा,चूसै मुँह में डाल।मुँह में छाले हों अगर,दूर होंय तत्काल॥
- पौदीना औ इलायची, लीजै दोदो ग्राम।खायें उसे उबाल कर-, उल्टी से आराम॥
- छिलका लेंय इलायची,दो या तीन गिराम।सिर दर्द मुँह सूजन, लगा होय आराम॥
- अण्डी पत्ता कृत पर, चुना तनिक मिलाय।बार बार तिल-पर घिसे,तिल बाहर आ जाय॥
- गाजर का रस पीजिये, आवश्यकतानुसार।सभी जगह उपलब्ध यह,दूर करे अतिसार॥
- खट्टा दामिड़ रस, दही,गाजर शाक पकाय।दूर करेगा अर्श को,जो भी इसको खाय॥
- रस अनार की कली का,नाक बूँद दो डाल।खून बहे जो नाक से, बंद होय तत्काल॥
- भून मुनक्का शुद्ध घी,सैंधा नमक मिलाय।चक्कर आना बंद हों,जो भी इसको खाय॥
- मूली की शाखों का रस,ले निकाल सौ ग्राम।तीन बार दिन में पियें, पथरी से आराम॥
- दो चम्मच रस प्याज की,मिश्री सँग पी जाय।पथरी केवल बीस दिन,में गल बाहर जाय॥
- आधा कप अंगूर रस, केसर जरा मिलाय।पथरी से आराम हो, रोगी प्रतिदिन खाय॥
- सदा करेला रस पिये,सुबहा हो औ शाम।दो चम्मच की मात्रा, पथरी से आराम॥
- एक डेढ़ अनुपात कप, पालक रस चौलाई।चीनी सँग लें बीस दिन, पथरी दे न दिखाइ॥
- खीरे का रस लीजिये,कुछ दिन तीस ग्राम।लगातार सेवन करें, पथरी से आराम॥
- बैंगन भुर्ता बीज बिन,पन्द्रह दिन गर खाय।गलगल करके आपकी-, पथरी बाहर आय॥
- लेकर कुलथी दाल को, पतली मगर बनाय।इसको नियमित खाय तो, पथरी बाहर आय॥

- दामिङ्छिलका सुखाकर (अनार), पीसे चूर बनाय। सुबह शाम जल डाल कम-, पी मुँह बदन जाय।।
- चूना घी और शहद को, ले सम भाग मिलाय। बिच्छू को विष दूर हो, इसको यदि लगाय।।
- गरम नीर को कीजिये, उसमें शहद मिलाय। तीन बार दिन लीजिये, तो जुकाम मिट जाय।।
- अदरक रस मधुभाग सम (शहद), करें अगर उपयोग। दूर आपसे होयगा, कफ औ खाँसी रोग।।
- ताजे तुलसीपत्र का-, पीजे रस दस ग्राम। पेट दर्द से पायेंगे, कुछ पल का आराम।।
- बहु त सहज उपचार है यदि आग जल जाय। मींगी पीस कपास की, फौरन जले लगाय।।
- रुई जलाकर भस्म कर, वहाँ करें भुरकाव। जल्दी ही आराम हो, होय जहाँ पर घाव।।
- नीमपत्र के चूर्ण में, अजवायन इक ग्राम। गुण संग पीजें पेट के, कीड़ों से आराम।।
- दोदो चम्मच शहद औ-, रस ले नीम का पात। रोग पीलिया दूर हो, उठे पिये जो प्रात।।
- मिश्री के संग पीजिये, रस ये पत्ते नीम। पैंचिश के ये रोग में, काम न कोई हकीम।।
- हरड बहेडा आँवला चौथी नीम गिलोय, पंचम जीरा डालकर सुमिरन काया होय।।

88. *aharah preenanah sadyo balkriddehdharakah / ayustejah samutsahasmrityojogni vivardhanah* (Sushrut Samhita, Chikitsa Sthana 24:68)

89. *bibheti durbalo~abhiikshnam dhyayati vyathitendriyah| dushchayo durmana rukshah kshamashcaivaujasah kshaye ||73|| hrudi tishthati yacchuddham rakta mishatsapitakam | ojah sharire sa~gkhyatam tannashanna vinashyati ||74||* The symptoms of decrease of ojas include timidity, debility, constant worry, discomfort of the senses, loss of lustre, neurasthenia, dryness and emaciation [73] The clear and slightly red-yellowish substance situated in the heart is known as ojas. Its destruction leads to death [74] (Charak Samhita, Sutra Sthana 17: 73-74).

90. *aharasya vidhavashtau vishesha hetusa~jj-jakah| shubhashubhasamutpattau tan parikshya prayojayet ||42||* (Charaka Samhita, Sutra Sthana 28: 42)

91. *tatra khalvimanyashtavaharavidhivishesheshayatanani bhavanti; tadyatha- prakrti karanasamyogarashideshakalopayogasamsthopayoktrashtamani (bhavanti) ||21||* (Charaka Samhita, Vimana Sthana 1: 21)

92. *sukadhanyasamidhanyamamsasakapalasrayan | vargan haritamadyambugo rasekshuvikarika ||6|| dasa dvau caparau vargau krutannaharayoginam| rasavirya vipakaaisca prabavaaisca pracakshmahe||7||* (Charak Samhita, Sutra Sthana 27: 6-7)

93. *nachaaaharsamam kinchidvaishjyampbhayate shakyaateapyannmatren narah kartum niramayah //5// bhesjenoppannoopi niraharo na shakyaate tasmadbhishgbhiraharo mahabhaishjyamuchyate //6//* (Kashyap Samhita, Khil Sthana 4: 5-6).

94. The ten factors are: body tissues (*dusya*), residing location (*desa*), physical strength (*bala*), seasons/time (*kala*), digestive and metabolic processes (*agni* or *anala*), genetic and phenetic constitution (*prakriti*), age (*vaya*), mental strength or temperament (*sattva*), habituation (*satmya*), and food (*ahara*). *dushyam deshambalam kalamnalam prakritim vayah sattvam satmayam tathaharmvasthanashch prithgvidhah* //67// (*Ashtang Hridaya, Sutra Sthana 15: 67*).
95. The chapters are titled: "Yajjah Purushiya", "Atreyabhadraakapyiya", "Annapanavidhi Adhyaya" and "Vividhashitapitiya".
96. *aharatvamaharasyaikaavidhamarthabhedat; sa punardviyonih, sthavaraja~ggamatmakatvat; dvividhaprabhavah, hitahitodarkavisheshat; caturvidhopayogah, panashanabhakshyalehyopayogat; shadasvadah, rasabhedatah shadvidhatvat; vimshatigunah, gurulaghushitoshnasnigdha rukshamandatikshtirasthirasara mrudukathina-vishadapicchila shlakshnakharasukshma sthulasandradra vanugamat; aparisa~ gkhyeyavikalpah, dravyasamyogakaranabahulyat* ||36|| (*Charak Samhita, Sutra Sthana 25: 36*)
97. Though they are six in numbers they may have various combinations *trishashtihsyattvasa~gkhyeya rasanurasakalpanat* [3] | *rasastaratamabhyam* [4] *tam sa~gkhyamatipatanti hi*||23||*samyogah saptapa~jcashat kalpana tu trishashtidha rasanam tatra yogyatvat* [1] *kalpita rasacintakaih*||24|| The count of 63 (combinations of rasa) becomes countless when factoring in the anurasas and innumerable variations of rasas. [23] Thus, the scholars of rasa, have mentioned fifty-seven combinations and sixty-three forms of rasas (after adding six pure forms of rasas in fifty-seven combinations) on the basis of their applicability. [24] (*Charak Samhita, Sutra Sthana 26: 23-24*)
98. *tamuvaca bhagavanatreyah- dehadhatupratyanikabhutani dravyani dehadhatu bhirvirodhamapadyante; parasparagunaviruddhani kanicit, kanicit samyogat, samskaradaparani, deshakalamatradihbishcaparani, tatha svabhavadaparani*||81|| (*Charak Samhita, Sutra Sthana 26: 81*)
99. *shandhyandhyavisarpadakodaranam visphotakonmadabhagandaranam| murcchama dadhmanagalagrahanam pandvamayasyamavishasya caiva* ||102|| *kilasa kushthagrahanigadanam shothamlapittajvarapinasanam | santanadoshasya tathaiva mrutyorviruddhamannam pravadanti hetum* ||103|| (*Charak Samhita, Sutra Sthana 26: 102-103*)
100. *na ragannapyavij~janadaharanupayojayet| parikshya hitamashniyaddeho hyaharasambhavah* ||41|| (*Charaka Samhita, Sutra Sthana 28: 41*)
101. *na naktam dadhi bhu~jjita na capyaghrutasharkaram| namudgayusham nakshaudram noshnam namalakairvina* ||61|| *jvarasrukpttavisar pakushtha pandvamaya bhraman| prapnuyatkalamal cogram vidhim hitva dadhipriyah* ||62|| (*Charak Samhita, Sutra Sthana 7: 61-62*)
102. *aharashuddhau sattvashuddhau dhruva smrtih smrtilambhe sarvagranthinam vipramokshah* || 7.26.2 || (*Chhandogya Upanishad, 7.26.2*) <https://www.wisdomlib.org/hinduism/book/chandogya-upanishad-english/d/doc239411.html>
103. *amantramaksharam nasti nasti mulamanoushdham! ayogyah purusho nasti yojakastatra durlabhah ?* (*Subhashitaratna-bhandagaram p.156 verse 158*) There is no letter which doesn't have a charm, there is no root devoid of medicinal property.

There is no man who is not able, but rare is a person who knows his proper application. *anenopadeshena nanaushadhibhutam jagati ki~jciddravayamupala bhyate tam tam yuktimarham ca tam tamabhipretya* ||12|| On this basis, there is no substance in the universe which cannot be used as a medicinal drug, on the condition that they are used with rational method and with a definite objective. [12] (*Charak Samhita, Sutra Sthana 26:12*)

104. According to Ayurveda, there are some important spices which are combination of sattvic, rajasic and tamasic qualities and each of them affects a different dhatu (body tissue)
105. *shadtrimasatam sahasrani ratrinam hitabojanah | jivatyanaturo janturjitatma sammatah satam* ||348|| (*Charak Samhita, Sutra Sthana 27: 348*).
106. For example, Arthur Cassa Macedo et al. "Boosting the Immune System, From Science to Myth: Analysis the Infosphere With Google", <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6673706/>
107. *vatajjalam jaladdesham deshah kalam svabhavatah | idyaddushpariharyatvadgari yastaramarthavit* ||10|| *vayvadishu yathoktanam doshanam tu visheshavit| pratikarasya saukarye vidyallaghavalakshanam*||11|| (*Charak Samhita, Vimana Sthana 3: 10-11*)
108. *kalanteshu yada narah | bhesajenopapadyante na bhavantyaturastada* ||12|| *yesham na mrutyusamanyam samanyam na ca karmanam| karma pa~jcavidham tesham bhesajam paramucyate* ||13|| *rasayanam vidhivaccopayogah prashasyate| shasyate dehavrutishca bhesajaih purvamuddhurutaih* ||14|| *satyam bhute daya danam balayo devatarcanam | saddhruittasyanuvrutishca prashamo guptiratmanah* ||15|| *hitam janapadanam ca shivanamupasevanam| sevnam brahmacyasya tathaiva brahmacarinam* ||16|| *sa~gkatha dharmashastranam maharshinam jitatmanam| dharmikaih sattvikairnityam sahasya vrudhasammataih* ||17|| *ityetadbhesajam proktamayushah paripalanam | yeshamaniyo mrutyustasmin kale sudarune* ||18|| (*Charak Samhita, Vimana Sthana 3: 12-18*)
109. *tasmadubhayadrushatvadekantagrahanamasadhu| nidarshanamapi catrodaharishyamah- yadi hi niyatakalapramanamayuh sarvam syat,tada~a~ayushkamanam namantra ushadhimanima~ ggalabalyu paharahoma niyama prayashcitto pavasasvastayana pranipatagamanadyahkriya ishtayashca prayojyeran; nodbhranta candacapala gojoshtrakharaturaga mahishadayah pavanadayashcadushtah pariharyah syuh, na prapatagiri vishamadurgambuvegah, tatha napramattonmattodbhanta candacapala mohalobha kulamatayah, narayah, na pravruddho~agnih, cavividha vishashrayah sarisrupora gadayah, na sahasam, nadeshakalacarya, na narendraprakopa iti;evamadayo hi bhava nabhavakarah syuh, ayushah sarvasya niyatakalapramanatvat| na canabhyastakalamara nabhayanivarakanamakalamaranabhayamagacchet praninam, vyarthashcaram bhakathaprayogabuddhayah syurmaharshinam rasayanadhidikare, napindro niyatayushamshatrum vajrenabhiihanyat, nashvinavartam bhesajenopapadayetam [1] , na maharshayoyatheshatmayu stapasa prapnyuh, na ca veditaveditavya maharshayah sasureshah samya kpushyeyurupadisheyuracareyurva| api ca sarvacakshushametam param yadaindrum cakshuh, idam capyasmakam tena pratyaksham; yatha-purusha sahasra namutthayoththayahavam kurvatamakurvata catulyayushtvam, tathajata matranamapratikarat pratikaracca, avishavisha*

prashinam capyatulyayushtvameva, na ca tulyoyogakshema udapanaghatanam citraghatanam cotsidatam; tasmaddhito pacaramulam jivitam, atoviparyayanmrutyuh| api ca deshakalat magunavi paritanam karmana maharavikaranam ca kramopayogah samyak, tyagahsarvasya catiyoga yogamithyayoganam, sarvatiyogasandharanam, asandharana mudirnanam cagatimatam, sahasanam ca varjanam, arogyanuvruttau hetumu palabhamaha samyagupadishamah samyakpashyamashceti ||36|| (Charak Samhita, Vimana Sthana 3: 36) For 38th verse kindly see the next note.

110. *atah paramagnivesha uvaca- evam satyaniyatakalapramanayusham bhagavan! katham kalamrutyurakalamrutyurvabhavati ||37|| tamuvaca bhagavanatreyah-shrutyatamagnivesha! yatha yanasamayukto~akshah prakrutyai vaksha gunairupetah sa ca sarvagunopapanno vahyamanoyathakalam svaprama nakshayadevavasnam gacchet, tatha~a~ayuh shariropagatam balavatprakrutyayathavadupacarya manamsvapramanakshayadevavasnam gacchati; sa mrutyuh kale | yatha ca sa evaksho~ atibharadhishtitadvishama pathadapathadakshaca krabha~ ggadvahyavaha kadoshadanimokshadanupa~ ggatparyasanaccantara~ avasana mapadyate, tatha~a~ayurapyayathabalamaram bhadayathagnya bhyavaharanadv ishamabhyavaharanadvishama shariranyasadati maithunada satsamshtayadudirna-vegavinigrahadvidharya vegavidharan adbhutavisha vayvagnyup atapadabhighata daharapratikara vivarjanaccantara~ avasnamapadyate, samrutyurakale; tatha jvaradinapyata~ gkanmithyopacartanakalamrutyun pashyama iti ||38|| (Charak Samhita, Vimana Sthana 3: 37-38)*
111. *bhavati catra- shitenoshnakrutan roga~jchamayanti bhishagvidah| ye tu shitakruta rogasteshamushnam bhishagjitam ||41|| evamitareshamapi vyadhinam nidanaviparitam bheshajam bhavati; yatha- apatarpananimittanamvyadhinam nantarena puranamasti shantih, tatha purananimittanam vyadhinamnanta renapatarpanam ||42|| (Charak Samhita, Vimana Sthana 3: 41-42). Kindly see above for the other reference.*
112. *apatarpanamapi ca trividham- lamghanam, lamghanapacanam, doshavasecanam ceti ||43|| (Charak Samhita, Vimana Sthana 3: 43)*
113. *Kindly see above for details.*
114. *swasth hit dravya; recipes for the healthy persons*
115. *jatasya hi dhruvo mrityur dhruvam janma mritasya cha/ tasmad apariharye rthe na tvam shhochitum arhasi, Bhagavadgita 2:27.*
116. *(Om Dyauh Shaantir-Antarikssam Shaantih/ Prthivii Shaantir-Aapah Shaantir-Ossadhayah Shaantih |/ Vanaspatayah Shaantir-Vishve-Devaah Shaantir-Brahma Shaantih /Sarvam Shaantih Shaantireva Shaantih Saa Maa Shaantir-Edhi |/Om Shaanti, Shaanti, Shaantih)*
117. *(svastiprajabhyah paripalayanta / nyayena margena mahi / mahishah / gobrahmanebhyah shubhamastu nityam lokah samastah sukhino bhavantu/)*
118. *(Om Sarve Bhavantu Sukhinah / Sarve Santu Niraamayaah | / Sarve Bhadraanni Pashyantu/ Maa Kashcid-Duhkha-Bhaag-Bhavet | / Om Shaanti, Shaanti, Shaantih ||)*
119. *(Om Sarveshaam Svastir-Bhavatu |/ Sarveshaam Shaantir-Bhavatu |/ Sarveshaam Purnnam-Bhavatu |/ Sarveshaam Manggalam-Bhavatu | /Om Shaanti, Shaanti, Shaantih ||)*

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